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Unless otherwise indicated, these materials are full translations of articles appearing in Chinese Communist newspapers or releases emanating from Chinese Communist news agencies.

C O R R E C T I O N

The title of the article in SCMP 74-2, page 1, should read:

"The Spirit of 'On Feudalism' in Honoring Legalism and Opposing Confucianism"

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LU HSÜN VERSUS CONFUCIANISM

Lu Hsün--a Great Fighter Sharply Criticizing and Repudiating the "Confucian School"

by

Lin Chih-hao (林志浩)

(Peking Jen-min Jih-pao, January 19, 1974)

The "Confucian School" Is the Sworn Enemy of the Laboring People

"Lu Hsün was the chief commander of China's cultural revolution" and was also a great fighter who sharply criticized and repudiated the Confucian school.

In the long feudal society in China, Confucian thought had developed to become the ideological system for upholding and consolidating the feudal system. The May 4 Movement put forward the slogan of "down with the Confucian school" and launched a violent attack against Confucius and Confucian thought. The great Lu Hsün was the most heroic fighter in this struggle. "Representing the great majority of the nation," Lu Hsün profoundly laid bare the Confucian school as incompatible with the survival and development of the laboring people of China, and as the sworn enemy of the laboring people of China.

"The Diary of a Maniac" was the first to utter the ringing fortissimo about "man-eating" benevolence, righteousness and moral principles" to express his most thoroughgoing negation of feudal ethical education. The man-eating old society and old ethical education constituted the central theme of many of Lu Hsün's works during the May 4 period. He held that the old civilization represented by Confucius "was nothing more than a banquet of human flesh arranged for the enjoyment of the rich." Look, Ah Q was executed by shooting and Sister Hsiang Lin fell dead on the street on Lunar New Year's Eve....Lu Hsün emphatically revealed how they were murdered by feudal ideology represented by the ways

of Confucius and Mencius. It was mainly feudal education and the imperial examination system for propagating the ways of Confucius and Mencius that ruined Kung Yueh-chi. The thought of Ah Q "was in conformity with the Confucian classics and the biographies of men of virtue in every respect" and left the mark of the "pliant knife" everywhere. The tragedy of Sister Hsiang Lin precisely embodied the radical decay and ruthlessness of the whole feudal-patriarchal system of ideology--the political, clan, religious and masculine authorities--guided by Confucian dogma. Lu Szu-yeh who was able to kill without bloodshed was a follower of Confucius. Lu Hsün also paid special attention to the problems of women and the younger generation in the struggle. He revealed that such moral principles as "filial piety" and "chastity" "are methods for dealing with the young and the weak for which nobody take any responsibility." He revealed that Confucius' saying, "If for three years he does not change from the way of his father, he may be called filial" was the root cause of degeneration. Lu Hsün again and again appealed and fought for the women and the younger generation because they were the two great objects of oppression in the Confucian school's three bonds of human relations. The fight waged by Lu Hsün vigorously laid bare Confucius and Confucian thought as the sworn enemies of the broad masses of the oppressed people, the most reactionary forces for smothering the vitality and hope of the nation.

Lu Hsün revealed that those advocating the restoration of the old order were all "contemporary killers." The Confucian school and other "unique cultural features of the nation" were nothing more than carbuncles on the Chinese people. He therefore called for "trampling underfoot all those" who stood in the way, for mopping up the cannibals, and for creating a new era that "knows no precedence in Chinese history." This thoroughgoing and uncompromising spirit fully embodied the salient features of the May 4 Cultural Revolution.

Thoroughly Settle Accounts with the "Confucian School"

During the "May 4" Cultural Revolution, the reactionary role played by the Confucian school in actual struggle had been fully exposed, but the question of the role played by Confucius in history had not really been solved. After the Peiyang warlord government bought over Hu Shih and the bourgeois right wing, it vociferously advocated "honoring Confucius and reading classics" in 1925. This was reactionary to the "May 4" spirit. It prompted Lu Hsün to think seriously why it was so difficult to carry out reforms in China, thus deepening his knowledge of the fluctuating and protracted nature of the struggle. He wrote "Reading Classics in the 14th Year," "Rambling Talks under the Lamp" and other articles, and strove to dig into the "tombs of ancestors" in conjunction with the actual struggle. He not only fully exposed the reactionary role of the Confucian school in reality, but also made a deep-going analysis of the origin and development of this idol of Confucius, properly combined historical criticism with the actual struggle, and sharply criticized and repudiated the confucian school. "Confucius in Contemporary China," "On China's Enlightened Rule" and other articles effectively portrayed the great ideological leap in Lu Hsün.

Didn't Confucius talk at length about "heavenly mandate"? Lu Hsün sharply pointed out that this was a means to carry out the policy of fooling the people. Lu Hsün was long ago of the opinion that Confucius seldom talked about spirits and gods because he did not really believe in them. But he intentionally puzzled people with the wild talk, "He sacrificed to the dead, as if they were present. He sacrificed to the spirits, as if the spirits were present." Lu Hsün revealed that Confucius talked about "heavenly mandate" "as though it was known only to the Confucian school," so that the emperor "had no alternative but to approach him for counsel." Lu Hsün ridiculed Confucius and company for their "reliance on heaven for subsistence." This thoroughly bared the great swindle of "knowledge of heavenly mandate," and showed that the so-called "sage" was actually a simon-pure political swindler.

For the sake of restoring the system of slavery, Confucius tried his utmost to advocate the "restoration of propriety" or the standard conduct of the system of slavery. As early as 1926, Lu Hsün had used a group of porcupines which huddled together to keep warm but had to keep away from each other because their bristle stung to analogize the "propriety" advocated by Confucius. Lu Hsün pointed out: If there were one without bristles it would be out of luck. "Confucius said that propriety was not extended to cover the common people. As things stand now, it is not that the common people are not allowed to draw close to the porcupines, but because the porcupines are free to sting the common people to keep warm. The common people are bound to get hurt, but they could only blame themselves for having no bristles to keep the others at a respectable distance...." This deeply reveals that as far as the oppressed class is concerned, "propriety" is maintained by means of brute force for the warmth and peace of all. "Propriety" does not apply to the common people, and it is possible to draw close to them irrespective of the consequences. Bristle means propriety, and those without bristles have to suffer. This thoroughly unmasks the hypocrisy of propriety and bares the essence of the practice of ruthless suppression by the reactionaries. More importantly, Lu Hsün also revealed to the people that they must seek help from brute force before they could resist the porcupines' oppression and break the chains laid on the slaves--"propriety."

"Benevolence" constitutes the core of Confucian doctrine. To attain the norms of propriety, it is necessary to cultivate benevolence. The two complement each other. What are called "love for men," "benevolent government," "enlightened rule" mean the application and extension of "benevolence." All those who honored Confucius in the past embellished "benevolence" as the political and moral standard of the whole people. Lu Hsün cited Mencius' story of "the superior man keeping away from the kitchen" and sharply dissected it in this way: "The superior man could not do without beef, but he was kind-hearted and could not bear the frightened appearance of the ox when sent to the butcher. He therefore kept away until the beefsteak was ready for him to relish it slowly. The beefsteak of course would not reflect the 'frightened appearance.' Therefore, there was no more clash with his kind-heartedness, and he could relish it with peace of mind, pick his teeth and fondle his belly afterward, and feel that 'everything is made ready for me'." How wonderful! By keeping away for a moment and coming back afterward to eat it, he could show his "benevolence." According to Mencius' interpretation, when such "benevolence" was extended to government, enlightened rule could be practiced. This also thoroughly revealed

the secret of enlightened rule--which was to attain the object of eating meat and drinking blood through displaying sham mercy by keeping away from the kitchen. It can be seen that enlightened rule and tyrannical rule are separated only by a piece of paper. One is to chew slowly and secretively, and the other is to bare one's fangs and claws and devour like wolf and tiger. Therefore, Lu Hsün said, "Although enlightened rule in China appears to be something antagonistic to tyrannical rule, the two are in fact brothers, and there must be tyrannical rule before and after enlightened rule."

Lu Hsün sharply exposed the fact that exploiting classes played the functions of both the hangman and the priest. He revealed that Confucius' theory of "benevolence" was nothing more than a reactionary sermon used by "the priest to console the oppressed" and make them forbear the rule.

In order to bring into full play the function to console and hoodwink the oppressed so as to restore the system of slavery, Confucius gave great play to so-called Confucian scholarship. Besides exposing the above examples, Lu Hsün also cited the case of "distress in Ch'en and Ts'ai" for criticism. At the time, Confucius and his entourage were in distress and their provisions were exhausted. "His followers became ill" and "his disciples appeared to be hungry," but Confucius was safe and sound. Didn't Confucius preach that the benevolent "love all men" and "subdue themselves and return to propriety"? Actually, he loved "himself" and "subdued" others. Therefore, Lu Hsün criticized him saying that Confucius was "really most crafty." He was "crafty" because he preached one set of things, but carried out another set of things. This was Confucius' scholarship and also represented the salient features and tactics of all counter-revolutionary double-dealers.

Lu Hsün settled accounts with Confucius' doctrine, delineated the image of Confucius, and pointed out that the so-called "modern sage" was not modern at all when he was alive but "suffered a good deal." This was the inevitable outcome of his going against the tide of the time. This so-called "sage" was also made up by those in power "with all kinds of powder." Lu Hsün brushed away such powder, unmasked him, and caused him to fall down from the clouds and show the true identity of the brand.

A Resolute Struggle Waged against Those Honoring Confucius

Lu Hsün thoroughly settled accounts with Confucius and his thinking for the purpose of hitting back at the adverse currents of all descriptions honoring Confucius. During the May 4 Cultural Revolution, Lu Hsün did not limit his brunt of criticism to the Confucian school and the "back to the ancients" clique like some other writers, but opportunely exposed the crimes of the imperialists and the intellectuals of the right wing donning the new "May 4" mantle who worked in collusion with feudalism. He drew people's attention to the fact that those who styled themselves as "new personages" "advocating new skills but old ideas" were actually "the old personages laden with old skills and old ideas who were requested to bring into play their years of experience and old skills." Lu Hsün also exposed again and again the evil intention of the imperialists that praised and honored the feudal culture of the Confucian school. He pointed out that "they utilized our decadent culture" to rule our

nation. "They cared nothing about the Chinese people and would of course do nothing to check your decay."

During the rule of the Kuomintang reactionaries, as Lu Hsün pointed out, "the world is now constantly under the rule of benevolence and righteousness backed by machine-guns." When Chiang Kai-shek engineered in Nanchang the counter-revolutionary military "encirclement and suppression" campaign, he personally advocated the so-called "New Life Movement" and publicized the "four ethical principles and eight cardinal virtues" and other Confucian doctrines. In November 1934, the Kuomintang Central Committee also adopted the resolution on "honoring Confucius and offering sacrifices to the sage." Japanese imperialism also stepped up its encroachment upon China and advocated building the so-called "paradise of enlightened rule" and "restoring Confucius' teachings." Hu Shih also preached enlightened rule and offered the aggressors "strategems for conquering the mind." Renegades Wang Ming, Liu Shao-ch'i and Ch'en Po-ta either advocated the spirit of "benevolence and love" or promoted the ways of "loyalty and forgiveness," and wanted to cooperate with the Kuomintang.

Backed and encouraged by Chairman Mao's proletarian revolutionary line and the great revolution of the people under its leadership, Lu Hsün adopted the dauntless revolutionary spirit of going against the tide and waged a resolute struggle against those honoring Confucius. He regarded this as a part of the struggle against the "encirclement and suppression" campaign and against aggression. He also summed up the experiences and laws of great significance for guidance.

First, Lu Hsün laid bare that the activities for honoring Confucius were entirely means for "moderating severity with gentleness" and for covering up aggression and atrocities with "propriety, music and peace." He used the sanguinary facts to restore their true hideous features. He pointed out that the Japanese aggressors advocated the "friendship of China and Japan" and "benevolence to neighbor and enlightened rule" and used them to cover up the guillotine fluttering with the flag of the rising sun. He pointed out that the Kuomintang used the offering of sacrifices to Confucius and the renovation of the Confucian Temple to hide serious trouble and to cover up the ravages of war, plague, floods and locusts. Their reactionary essence was very obvious indeed.

Lu Hsün also sharply pointed out that honoring Confucius was for "conquering the mind." He said that "the conquest of the mind must be carried out by the Chinese themselves." By advocating the honoring of Confucius and enforcing cultural autocracy, the reactionaries at home were clearing the way for and in the service of the aggressors. Lu Hsün sarcastically declared, "Nothing is as great as honoring Confucius and nothing is more important than to honor the Confucian school. Therefore, so long as Confucius and the Confucian school are honored, there is no harm to bow to any new dynasty." These black sheep of the nation could sell anything, and they could sell their own souls and fatherland. What they wanted to preserve was nothing more than a status "higher than other captives." So long as they could stay at the head of the slaves and keep the place of son-emperor, there was no harm for

them to take a foreign "'junior chieftain' as the 'great respected teacher of Confucianism' of the 'Han children'." In his "Confucian Scholarship," Lu Hsün cited historical lessons to show that those honoring Confucius were entirely a gang of renegades and traitors who had no sense of shame and integrity.

In his "Confucius in Contemporary China" Lu Hsün also profoundly summed up the history of honoring Confucius in China and the struggle between those honoring Confucius and those opposing Confucius since the 20th century, and criticized in general those honoring Confucius of all times. He pointed out, "In China, Confucius was played up by those in power...and had nothing to do with the ordinary people." Those in power honored Confucius "with an ulterior object in mind." "Once this object is attained, this tool is useless, and if the object is not attained, the tool is even more useless." Therefore, Confucius played nothing more than "the role of 'brickbat' for knocking at the door." This sharply exposed the reactionary role played by Confucius in history as the "brickbat for knocking at the door," and also summed up to a high degree the essence and means of honoring Confucius by all reactionaries. Because this was a scientific summation of experience in the long class struggle, it effectively guided us to recognize the various complicated phenomena from the political struggle and wage a resolute struggle against it. Lu Hsün also listed Yüan Shih-k'ai, Sun Ch'uan-fang and Chang Tsung-ch'ang as having used Confucius as a brickbat. "But times were different, and therefore all of them evidently failed...and also caused Confucius to sink into a more tragic state." This presaged that the rabid activities in honoring Confucius at the time would fall more miserably and the Confucian school also would draw closer to its end.

Lu Hsün was filled with exhilaration for victory in struggle because he had firm faith in the great might of the people and the bright future of the people's revolution. He deeply understood that according to revolutionary dialectics, where there was oppression, there would be resistance, and that while those in power wanted to play up Confucius, the people certainly would topple him. He cordially praised the "ignorant masses" of China for "understanding Confucius" best in the world. After the May 4 Movement, their "desire to topple him also grew stronger and stronger." Lu Hsün profoundly summed up a truth: the "sage" is not sacred and the "ignorant masses" are not ignorant. This thoroughly reversed the old case that had been handed down from generation to generation without change for more than 2,000 years, and was of great historic significance and militant significance.

The present can be known by reviewing the past. Lu Hsün's struggle against those honoring Confucius has effectively revealed to us the essence of the Soviet revisionist renegade clique of today and of Liu Shao-ch'i, Lin Piao and company in honoring Confucius and their inevitable end. The Soviet revisionist social-imperialists have not given up hope of bringing about our downfall. They sharpen their swords as they praise Confucius for "showing concern for the people" and "announcing that the interests of the people form the highest object of government." They cling to Confucius' doctrine of "modifying severity with gentleness" and take the old road of the Japanese aggressors. But "times are different," and they can only fail even more miserably. In the socialist period, Liu Shao-ch'i, Lin Piao and their company also picked up Confucius for use as a "brickbat" to knock open the door to capitalist restoration. Confucius displayed the signboard of heavenly mandate and bragged about his knowledge of heavenly

mandate. Lin Piao also set forth a program based on the "theory of genius." They frenziedly publicized idealist transcendentalism for the sake of counter-revolutionary restoration.

Confucius advocated "reviving states that had been extinguished, restoring families whose line of succession had been broken, and calling to office those who had retired into obscurity," and vainly attempted to "revive" the dictatorship of slave-owners that had been overthrown. Lin Piao also clamored for "emancipating" all so-called victims of political persecution who were in fact the landlords, rich peasants, counter-revolutionaries, undesirable characters and rightists, in a vain attempt to restore the fascist dictatorship of the landlord and bourgeois classes. In order to attain the criminal object of counter-revolutionary restoration, Lin Piao also learned from Confucius the conspiratorial tricks of the counter-revolutionary double-dealers who preached one set of things but carried out another set of things, and "who spoke nice things to your face but stabbed you in the back"....In short, Confucius was the "ancient teacher" of counter-revolutionary restoration, the political swindler among counter-revolutionary double-dealers, as well as the ancestor worshipped by Lin Piao.

In advocating cultural autocracy, Liu Shao-ch'i, Lin Piao and company were also practicing the "conquest of mind" for the aggressors and clearing the way for the Soviet revisionist social-imperialists. Lin Piao even clung to the ghost of Confucius, raised a hue and cry about "it is either success or death to preserve principle," and frenziedly engineered a counter-revolutionary armed coup d'etat. Lin Piao's "death to preserve principle" meant seeking help from the "nuclear umbrella," fleeing to the Soviet revisionists, and betraying the Party and the nation. This fully bared the true identity of this renegade and traitor who wanted to be the son-emperor. The door to restoration was not thrown open to Lin Piao, and like Yuan Shih-k'ai, Chiang Kai-shek and Liu Shao-ch'i, he lost both fortune and honor, courted self-destruction and came to an ignominious end.

* * *

CRITICISM OF LIN PIAO'S VIEWS ON LITERATURE AND ART

On the General Character and Individual Character of Typical Figures

- a criticism of the fallacious arguments of swindlers like Lin Piao on the question of general character and individual character

by

Yü Yü (于 宇) and Ch'iao Shan (樵 杉)

(Peking Kuang-ming Jih-pao, January 15, 1974)

The revolutionary model plays have molded a series of models of proletarian heroes. Such heroic models embody the general nature of the proletarian advanced elements, as well as possess their own clear-cut individual characteristics, and like a galaxy of brilliant stars, they sparkle with dazzling radiance on the stage of proletarian literature and art. When studying the rich experiences in the creation of revolutionary model plays, the question concerning the general character and individual character of typical figures is an important theme which merits our more penetrating studies.

There are fundamental differences between the proletarian theories on literature and art and the revisionist views on literature and art concerning the question of general character and individual character, just like the other important questions in the creation of literature and art, and the focal point of the struggle is centered on the question of whether to manifest the Party spirit of the proletariat or advocate the bourgeois views on human nature. Should we start from the Marxist stand, viewpoint and method to correctly handle the relations between the general character and individual character of the figures and portray heroic images who possess a high proletarian Party spirit, or should we start from idealist transcendentalism to distort the relations between the general character and individual character of the figures so as to find an excuse for advocating the bourgeois theory of human nature? This is the basic content which permeates the two-line struggle on the question of general character and individual character. The bourgeois careerist, conspirator, double-dealer, renegade and traitor Lin Piao and people like Ch'en Po-ta, the principal member of the Lin Piao anti-Party clique had spread various fallacies on the question of general character and individual character, and the fatal flaw lay in their wiping out the class nature of the general character and individual character and hence open an expedient way for advocating the bourgeois human nature. The series of heroic models who are completely united in general character and individual character and who possess high proletarian Party spirit depicted in the revolutionary model plays have provided us with brilliant examples of how the literary and art works portray the proletarian heroic images, as well as dealt a deadly blow to the counter-revolutionary revisionist fallacies advocated by Lin Piao and company.

In order to continue to do a good job in the criticism of Lin Piao and the rectification of the style of work and continue to carry out well the socialist

revolution in the sphere of the superstructure, including the various cultural spheres, we must seriously study the important teachings of Marx, Lenin and Chairman Mao concerning the question of literature and art. On the question of general character and individual character, we must distinguish what is the Marxist viewpoint and what is the anti-Marxist viewpoint, so as to expose the ugly look of the swindlers Lin Piao and company who peddled the trash of the anti-Marxist bourgeois theory of human nature under a Marxist cloak. We should further study the aspect of correctly handling the relations between the general character and individual character of the figures in the course of studying the rich and valuable experiences in the creation of the revolutionary model plays, so as to portray more models of proletarian heroes.

On the General Character of Typical Figures

The figures molded in literary and art works are mainly for manifesting through the practice of the struggle by these figures the essential ideological outlook of the specific class and strata to which these figures belong, and that means the manifestation of the general character of the figures. On the important question of manifesting the general character of the figures, there are fundamental differences between the Marxist theories on literature and art and the revisionist views on literature and art. The revisionist views on literature and art are bound to use all ways and methods to wipe out the class nature of the general character of the figures and distort the general character of the figures as the abstract and class-transcending "nature of mankind." This is in fact the hackneyed viewpoint of the bourgeois theory on human nature, which advocates that literature and art should manifest the so-called "eternal and universal" human nature, but in fact demands that literature and art bring out the bourgeois human nature. On the question of literature and art, Lin Piao again harped on the old tune of the bourgeois theory of human nature, and put forth the counter-revolutionary slogan of "portraying people" in literature and art. He talked nonsense saying that the creation of the various forms of literature was for "portraying people" and that "in order to produce good works, we must not only come into contact with people, but must also understand the thoughts and feelings of people." Like the slogan of "literature of the people" put forth by Ch'en Po-ta in the thirties, the counter-revolutionary slogan of "portraying people" in literature and art put forward by Lin Piao in the sixties took away the class nature and historical nature of man, and demanded that literature bring out bourgeois human nature. This is the typical viewpoint of the bourgeois theory of human nature.

Marxism deems that being determines consciousness and that the objective realities of class struggle and national struggle determine our feelings and thoughts. This illustrates that man's nature definitely does not belong to any domain of transcendentalism, but is determined by man's social practice and man's various social relations. In a class society, there are definitely no abstract and class-transcending "thoughts and feelings of man," but only the class thoughts and feelings of man as determined by his class standing. In advocating "the realistic manifestation of typical figures in typical situations," Engels precisely demanded that typical figures molded in literary and art works reflect the essential characteristics of specific classes in specific historical conditions and reflect the spirit of the time. If literary and art works cannot bring out the class characteristics of the figures and the characteristics of the time,

they can in no way correctly reveal the general character of the figures. Engels had made very important comments on this point, "The leading figures are the representatives of certain classes and tendencies, and hence the representatives of certain thoughts in their time. Their motives spring not from frivolous personal desires, but from the trend of historical development of their time." This shows that what the general character of a figure summarizes is not any abstract and class transcending human nature, but the class nature and ideological tendencies of a certain class in the actual class struggle. Typical figures are bound to possess clear-cut characteristics of the time and represent a specific class and specific ideological tendencies. The typical significance of the images of figures in literary and art works lies not in the manifestation of any "eternal and universal" human nature in the figures or the depiction of any abstract "thoughts and feelings of man," but is determined by the depth and breadth of the social class content and of the spirit of the time summed up in the figures.

Based on the class nature of the general character of the figures and the characteristics of the time, the Marxist theory on literature and art puts forth the molding of proletarian models as the most important task of proletarian literature and art. Lenin pointed out, "We can know and actually do know which class is the center of this or that era and determines the main content, the main trend of development and the main characteristics of the historical background of the era." In the era of imperialism and proletarian revolution, the proletariat which is the center of the time determines the main content and the orientation of the development of the time. Consequently only through molding models of proletarian heroes who possess clear-cut characteristics of the time can the orientation of the development of history and the spirit of the time be brought out. As early as over a century ago, Engels called on the proletarian writers and artists to "eulogize the obstinate revolutionary proletarians who lord it over the world." This is a high generalization that brings out the most essential ideological outlook of the proletarians and the fundamental demand imposed on the proletarian revolution in literature and art in molding the models of proletarian heroes. In the "Talks at the Yenan Forum on Literature and Art," Chairman Mao charted the worker-peasant-soldier orientation by saying that our literature and art "are in the first place for the workers, peasants and soldiers; they are created for the workers, peasants and soldiers and are for their use," and pointing out that the lofty task of proletarian literature and art is to eulogize the workers, peasants and soldiers. The revolutionary model plays have translated into reality as never before the great call set forth by Engels, and in adherence to the orientation charted by Chairman Mao in the "Talks," they have successfully molded a series of brilliant models of proletarian heroes and laid open a new chapter in the history of proletarian literature and art.

The series of proletarian heroic images such as Yang Tzu-jung, Li Yu-he, Hung Ch'ang-ch'ing, Kuo Chien-kuang, Yen Wei-ts'ai and Fang Hai-chen molded by the revolutionary model plays stand out majestically like immortal statues against the tumultous historical background of the democratic revolution and socialist revolution in our country. They give concentrated embodiment to the most basic ideological outlook of the proletarian advanced elements in the stages of democratic revolution and socialist revolution in our country. They focally manifest the great strength of our proletarian revolutionary spirit which has

been nurtured under Marxism-Leninism-Mao Tse-tung's thought and steeled and tested after a long period of revolutionary struggle, and prominently reflect the spirit of the time. Although these heroic figures are found in different concrete circumstances and undertake different concrete tasks, they all possess a high degree of consciousness in faithfully implementing Chairman Mao's revolutionary line. The concrete struggles in which they participate at a certain time and in a certain place are closely linked up with the great cause of the democratic revolution, socialist revolution and socialist construction which the people in our country carry out under the leadership of Chairman Mao. Braving arduous struggles and heroically laying down their lives for the great magnificent cause of the Chinese revolution and the world revolution--this is the criterion of actions of these heroes and their general character. The rich and invaluable experiences in creating proletarian literature and art provided by the series of models of proletarian heroes molded by the revolutionary model plays, and the principle of "making three things stand out" in the creation of proletarian literature and art summed up are of universal and profound significance in guiding our socialist literature and art how to portray models of proletarian heroes.

What deserves our attention is that Lin Piao put aside the class nature of the figures and the characteristics of the time, and talked boastfully about "portraying people" and "portraying the thoughts and feelings of people." Was he really in pursuit of any abstract figure who transcended class and time, and came and went alone? In fact, weren't Lin Piao and company trying to advocate in substance the counter-revolutionary maniac? Weren't they frantically propagating the fascist "spirit of Edajima" and the counter-revolutionary spirit of "even if one fails, one preserves one's principle intact"? It can thus be seen that Lin Piao and company were in fact trying to oppose the proletarian Party spirit and that under the cover of the counter-revolutionary slogan of "portraying people" in literature, they were trying to peddle the bourgeois human nature and concoct literature and art for counter-revolutionary restoration. The revisionist views on literature and art spread by Lin Piao and company once again show that on the question of the general character of figures, the focal point of the struggle tends to be concentrated on either manifesting the proletarian Party spirit or advocating the bourgeois individual character.

On the Individual Character of Typical Figures

In order to mold better the models of proletarian heroes, our works must not only concentrate their strength on bringing out the general character of the figures, but also handle properly the relations between the general character and individual character of the figures, so that the works not only can profoundly reveal the most basic ideological outlook of the heroic figures, but also bring out the clear-cut characteristics of their individual character, thus arriving at the complete unity of the general character and individual character. Engels pointed out, "Each person is typical, but at the same time a certain individual, and as old Hegels has said, a 'this one'." This profoundly illustrates that the individual character is an essential factor for making something typical, and a typical figure should be the complete unity of general character and individual character.

Recognition or non-recognition of the individual character is also the question of the recognition or non-recognition of the particularity of contradiction. What forms the basis of the individual character of things? The individual character of things is determined by the particularity of the inner contradictions of things. Chairman Mao points out in "On Contradiction," "Every form of motion contains within itself its own particular contradiction. This particular contradiction constitutes the particular essence which distinguishes one thing from another. It is the internal cause or, as it may be called, the basis for the immense variety of things in the world." It can thus be seen that in the creation of literature and art, the characteristics of the individual character of a figure are definitely not the external characteristics of the figure, but mainly the form of behavior, and the characteristics of the action and language peculiar to the figure as determined by the particularity of contradiction. Since people of the same class and same stratum share a common class status, they are bound to possess a common class nature, a common political attitude and a common ideological trend. These constitute the general character of people. But since people in the same class and same stratum have different concrete circumstances, their activities take place at different times, in different localities and under different conditions and they possess different kinds of experience, education and disposition, different characteristics of individual personalities will also be formed. For example, the series of models of proletarian heroes molded for revolutionary model plays all possess clear-cut individual characteristics. Although they are both Party representatives of the Worker-Peasant Red Army, Hung Ch'ang-ch'ing and K'o Hsiang are different in their individual characters. Although they are both scouts of the people's army, Yang Tzu-jung and Yen Wei-ts'ai exhibit striking differences in their individual characters. Although they are both underground workers for the Party, there is a clear-cut distinction between the individual characters of Li Yu-he and Sister Ch'ing. The different individual characters of these models of proletarian heroes can only be attributed to the different concrete circumstances of the struggle they are in, the difference in the time, place and condition of their own activities and their different kinds of experience, education and disposition.

However, the individual character and general character have the aspect of interconnection as well as the aspect of difference. Chairman Mao points out, "The universality as well as the particularity of contradiction is inherent in everything, and universality resides in particularity." Consequently, the general character and individual character are united in a specific person and the general character resides in the individual character. Therefore, Hung Ch'ang-ch'ing and K'o Hsiang, Party representatives of the Worker-Peasant Red Army, Yang Tzu-jung and Yen Wei-ts'ai, scouts of the people's army, Li Yu-he and Sister Ch'ing, underground workers for the Party, all possess a common general character, which encompasses a high consciousness in implementing Chairman Mao's revolutionary line and the revolutionary spirit of going through fire and water for translating into reality the great ideal of communism. And the salient features of this essence and the characteristics of the general character are vividly embodied in concrete artistic images which possess clear-cut individual characteristics. As the revolutionary model plays are good at grasping the individual character to manifest the general character, the unique colors of the series of models of proletarian heroes molded by the revolutionary model plays are scintillating with the common radiance of proletarian heroism, and the light emitted and

reflected by them converges to form a brilliant collection of proletarian heroes. Since the revolutionary model plays are good at grasping particularity to bring out universality, thus enabling them to reflect the basic laws governing the democratic revolution and socialist revolution in our country through bringing out the special contents of struggles and the colors of life at different historical periods and under different circumstances of struggle, the picture of the life of struggle reflected in the revolutionary model plays is very colorful and full of variety. The practice of creating the revolutionary model plays fully shows that in order to successfully mold proletarian models, we must be good at grasping the particularity of contradictions and pay attention to portraying the individual character of the figures.

What merits attention is that differences in principle between the Marxist and revisionist viewpoints on literature and art are similarly reflected on the question of the individual character of the figures. The differences in this principle are manifested in whether we adhere to the concept of the unity of general character and individual character, or cut apart the two and stand them against each other so as to advocate a kind of abstract human nature which is class-transcending and alienated from the general character. In his big poisonous weed "Human Nature, Party Spirit and Individual Character," Ch'en Po-ta stood individual character and Party spirit against each other in a vain attempt to wipe out the class nature of the individual character. He talked nonsense saying, "In disposition, some people are brave, while others are timid; some are malicious while others are upright; some are generous while others are narrow-minded; some are modest while others are arrogant." "In short, the diversity of life in society and of struggle in society determines the diversity of the individual character of people." Let's ask: According to this allegation of Ch'en Po-ta's, can it be said that these two antagonistic qualities of righteousness and maliciousness have nothing to do with the class nature of the different classes? Can they possibly be the individual character of the bourgeoisie as well as that of the proletariat? Ch'en Po-ta said, "The individual character of people is formed because of the diversity of life and struggle in society." But is it possible that life and struggle in society have only the side of diversity and particularity but not the side of universality? Can it be said that the diversity of life and struggle in society has absolutely nothing to do with universality?

In "About the Question of Dialectics," Lenin pointed out, "Individuality co-exists with universality." Particular things are interconnected with general things. The individual character of people is not anything innate but is formed because of their activities at different times, in different places and under different conditions, their particular circumstances and their particular experiences. Such particular circumstances and experiences are related to the circumstances of the whole era and class struggle in society as a whole as the part to the whole, and the former cannot exist in isolation and alienation from the latter. Therefore, the individual character of people is naturally linked with the class nature of people. The common class nature of people in the same class resides in the individual character of each person, and the individual character of each person is in turn conditioned by the common class nature. Marx had clearly pointed out, "Individual character is conditioned and determined by extraordinary specific class relations." It can thus be seen that the individual character of people

has a class nature. There are individual characters of different classes, but no individual character which transcends classes.

In the course of wiping out the class nature of individual character under the pretext of the diversity of life and struggle in society, Ch'en Po-ta further stood Party spirit and individual character against each other. He talked nonsense saying, "If we take Party spirit into consideration, we cannot have individual character." Is not this theme identical with the hue and cry of the bourgeoisie that attacks and slanders communism for wiping out individual character? In light of such slanders which maliciously attacked communism for wiping out individual character, Marx and Engels incisively pointed out, "The individual character as you understand it is none other than that of the bourgeoisie and bourgeois private owners. Such individual character should indeed be wiped out." This clearly shows that Marxism never talks about any common individual character in the abstract, but the bourgeoisie on the other hand, talks at length about abstract individual character in order to cover up the bourgeois class nature with abstract individual character. They distort the antagonism between communism and bourgeoisie as the antagonism between communism and individual character. This is nothing more than a tactic to resist communism and stubbornly uphold capitalism. Their nature and intention are completely the same as those of Ch'en Po-ta who distorted the antagonism between the two world outlooks as the antagonism between Party spirit and individual character.

On the question of molding model figures, revisionism castrates the dialectical unity of individual character and general character and wipes out the class nature of individual character so as to achieve the aim of refuting the proletarian Party spirit with their so-called "individualization." Following the footsteps of Ch'en Po-ta, the counter-revolutionary revisionist Chou Yang clamored that "it is unnatural to write about the proletarian Party spirit" and vociferously advocated the portrayal of "freely-developed individual character." This view was in line with that of Ch'en Po-ta who stood individual character and general character against each other and advocated a class-transcending individual character which was cut off from the class nature of a figure and was not conditioned by any specific class relations. They were in essence only peddling the trash of the bourgeois theory of human nature in the name of this purely abstract class-transcending individual character, so as to make our literature and art write about the bourgeois human nature instead of the proletarian Party spirit. If we only care to look at how people like Chou Yang undermined the model plays and vainly attempted to smear the heroic figures molded by the model plays in the name of individualization, we can understand what kind of trash this "freely-developed individual character" is. In the process of revising the text of "Taking Tiger Mountain By Strategy," Chou Yang and company had vociferously advocated that Yang Tzu-jung should be depicted as fierce, atrocious and rough, and talked nonsense saying that only thus could we make manifest the characteristics of Yang Tzu-jung as a scout who worked his way into the den of the bandits and endow the figure with a unique individual character. Thus they drew up a series of details for distorting the image of Yang Tzu-jung in a vain attempt to portray Yang Tzu-jung as an itinerant who resembled a bandit from head to toe and as a simple and honest adventurer, so as to propagate the reactionary military line based on puschism, adventurism and warlordism put forth by Liu Shao-ch'i and Lin Piao. They embellished this as "individualization," but in essence they gave the figure a bourgeois character.

It can be seen from this that the individual character of a figure cannot be portrayed in alienation from the class nature of the figure, which constitutes the general character of the figures. The individual character and general character of a figure are interdependent for their existence: there is no general character without individual character. General character is made manifest through individual character and the essence is brought out through the outward appearance. Therefore, if the portrayal of the individual character does not conform with the demand for the manifestation of the general character of the figure, then the class nature of the figure will be destroyed and distorted. The mortal wound of the revisionist fallacies which people like Ch'en Po-ta and Chou Yang advocated on the question of individual character also lay in the smuggling of the contraband of bourgeois human nature under the cover of abstract individual character.

Dialectical Unity of General Character and Individual Character

On the dialectical unity of general character and individual character in literary and art works, Lenin emphatically pointed out, "The key to the whole lies in the individual links, and in the analysis of the personality and psychology of these models." This has effectively criticized the method of writing which splits up the dialectical unity of general character and individual character in the course of creation. Marxism tells us that any concrete thing indicates the unity of general character and individual character, and naturally a typical figure also indicates the unity of general character and individual character. How can a typical figure be molded as the unity of general and individual character? Engels had given us an important instruction on this point saying, "The personality of a figure is manifested not only by what he does, but also by how he does things." In a class society, what people do are in the final analysis determined by the class status of the people, and by the inevitable trend of the historical development. Consequently, through what people do, their class stand, political attitude and ideological tendency can be manifested and their class nature revealed. But the way people do things, and the mode and characteristics of their behavior usually vary with the actual time, locality and condition in which their activities take place, and also according to their different circumstances and their different experiences, education and disposition. As Engels pointed out, "All things that incite people to action must first pass through their brains; but the forms these things take in people's brains are to a large extent determined by the various conditions."

Naturally, as the behavior of people and their mode of behavior, what to do and how to do it cannot be distinctly separated, and are united in their course of behavior. Such a unity also embodies the unity of universality and particularity, and the unity of general character and individual character. If at the time of relating what their figures do, the works also meticulously depict how the figures do these things as well as the mode and characteristics of their behavior, then the works can evidently manifest the general character of the figures as well as what form of individual character is used to bring out this general character. The essential ideological outlook of the figures can thus be revealed through the colors of certain individual character. Only the use

of this form to manifest the personality of the figures conforms with the dialectics of the personality of the figures themselves.

The revolutionary model plays have provided us with extremely rich and invaluable experiences in this respect. Let's take the play "Taking Tiger Mountain By Strategy" as an example for analysis. The indomitable proletarian heroic image of Yang Tzu-jung not only focally embodies the essential ideological outlook of the proletarian advanced elements, but also manifests the clear-cut charcteristics of the individual character, thus achieving the perfect unity of general character and individual character. The playscript places the figures in a specific clash of contradictions that reflects the violent struggle between ourselves and the enemy. Through the struggle of opposites, the playscript not only emphatically depicts what the figures do, but also meticulously describes how they do things, the special form of struggle adopted by the figures under special circumstances of struggle and the special characteristics of their behavior. All these are concretely embodied in the actions and language of the figures. The characterization of the actions and language of the figures constitutes a very important step in the description of the individual character of the figures. In the hand-to-hand fight between Yang Tzu-jung and Vulture, leader of the bandits, the actions and words of Yang Tzu-jung in every way manifest the characteristics of a well-trained PLA scout who is calm even in the face of great danger and can make decisions promptly and opportunely and handle the situation with ease. This prominently brings out the salient features of the individual character of Yang Tzu-jung who is heroic, quick-witted and courageous. However, such salient features of his individual character are definitely not divorced from the general character of the figure, but are closely connected with his ideological essence. "The Party gives me wisdom and courage." The playscript shows in a convincing way that the bravery and wisdom of Yang Tzu-jung are born out of his boundless loyalty to Mao Tse-tung's thought, his profound class feelings for the masses of the people and his high degree of proletarian Party spirit. Since the playscript convincingly displays the class origin and ideological origin of the bravery and wisdom of Yang Tzu-jung, in the description of each round of contest of wit and courage between Yang Tzu-jung and Vulture, the leader of the bandits, it can in every way make the people feel that the characteristics of heroism, quick wits and courage inherent in the individual character of Yang Tzu-jung are strongly permeated with his loyalty to Mao Tse-tung's thought, to the Party and the people. Thus,through the description of the individual character of Yang Tzu-jung, the playscript has all the more prominently brought out the lofty communist thoughts of the figure and revealed the essential ideological outlook of the advanced element of the proletariat.

The brilliant success in the aspect of molding the colossal heroic image of Yang Tzu-jung in "Taking Tiger Mountain By Strategy" has given us an important hint, which is that in order to mold a typical image characterized by the complete unity of general character and individual character, we must follow the Marxist theories on typification and thoroughly criticize those views that split up the general character and individual character and stand them against each other. We must start from the dialectics of life and the dialectics of the personality of the figure to have a firm grip on the particularity of the personality of the figure and manifest his essential ideological outlook. This

requires us to be good at grasping the individual to reflect the general, and grasping particularity to make manifest universality. In order to accomplish this, we must follow the instruction that "it is necessary to go into the midst of the masses" given by Chairman Mao to the writers and artists, throw ourselves into the heated struggle of the masses of workers, peasants and soldiers, go to the broadest and richest sources, adhere to the line of knowledge of dialectical materialism, and observe, experience, study and analyze all the lively forms of life and struggle. Only by seriously "learning from Marxism-Leninism and society" and wiping out the pernicious influence of the various fallacies spread by swindlers like Lin Piao and the new and old revisionists on the question of general character and individual character, can we acquire a correct understanding, reflect life from the link between universality and particularity, portray figures through the unity of general character and individual character, and hence mold more properly the colossal and perfect models of proletarian heroes.

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MEMORIAL SERVICE FOR WANG CHIA-HSIANG

Peking Holds Memorial Meeting for Comrade Wang Chia-hsiang

(NCNA-English Peking, Jan. 30, 1974)

comrade wang chia-hsiang, member of the tenth central committee of the communist party of china and member of the standing committee of the fourth national committee of the chinese people's political consultative conference, failing to respond to all medical treatment, died of illness in peking on january 25, 1974, at the age of 68.

shortly after comrade wang chia-hsiang's death, comrades chou en-lai, wang hung-wen, chiang ching, teng hsiao-ping, wang tung-hsing, ni chih-fu, li fu-chun and nieh jung-chen went to the hospital and paid their last respects to the remains of the deceased, together with leading members of some party and government organs and friends of the late comrade wang chia-hsiang.

a memorial meeting was held this afternoon at the auditorium of the papaoshan cemetery for revolutionaries. a portrait of the late comrade wang chia-hsiang was hung in the auditorium and below it was the urn containing his ashes, draped with the flag of the communist party of china.

in the auditorium were wreaths from the great leader chairman mao and the c.p.c. central committee.

there were also wreaths from tung pi-wu, chu teh, chou en-lai, wang hung-wen, kang sheng, yeh chien-ying, li teh-sheng, chang chun-chiao, (the following are listed in the order of the number of strokes in their surnames.) teng hsiao-ping, wei kuo-ching, liu po-cheng, chiang ching, hsu shih-yu, hua kuo-feng, chi teng-kuei, wu teh, wang tung-hsing, chen yung-kuei, chen hsi-lien, li hsien-nien, yao wen-yuan, wu kuei-hsien, su chen-hua, ni chih-fu and saifudin, and from the standing committee of the national people's congress, the state council, the military commission of the c.p.c. central committee, the national committee of the c.p.p.c.c., the c.p.c. central committee's general office, organization department, international liaison department and united front work department, and the foreign ministry.

chou en-lai, chang chun-chiao, li hsien-nien, teng hsiao-ping, chi teng-kuei, wang tung-hsing, ni chih-fu, li fu-chun, hsu hsiang-chien, nieh jung-chen and other comrades attended the memorial meeting and expressed deep sympathy with comrade wang chia-hsiang's widow comrade chu chung-li and other family members.

comrade wang tung-hsing presided over the memorial meeting.

comrade teng hsiao-ping made a memorial speech. he said:

"comrade wang chia-hsiang was born in chinghsien county, anhwei province, in 1906. he joined the chinese communist youth league in 1925 and the communist party of china in 1928. in the period of the second revolutionary civil war he worked as a staff member of the propaganda department of the c.p.c. central committee, member of the central bureau of the kiangsi central revolutionary base and director of the general political department of the red army. he was by-elected in 1934 member of the c.p.c. sixth central committee and alternate member of the political bureau, and later elected member of the political bureau. in the period of resistance against japanese aggression, he was vice-chairman of the military commission of the c.p.c. central committee, director of the general political department and alternate member of the c.p.c. seventh central committee. in the liberation war period he was member of the northeast china bureau of the c.p.c. central committee, and head of the urban work department and acting director of the propaganda department under the bureau. after nation-wide liberation he was china's first ambassador to the soviet union, vice-minister of foreign affairs, head of the international liaison department of the c.p.c. central committee, member of the c.p.c. eighth central committee and member of its secretariat.

"under the leadership of chairman mao and the party central committee, comrade wang chia-hsiang worked hard and showed a high sense of responsibility for scores of years in the protracted revolutionary wars and in the course of the socialist revolution and construction. he devoted his life to the service of the people, to the liberation of the chinese people and to the cause of communism.

"in the death of comrade wang chia-hsiang, we lost an old comrade and an old comrade-in-arms. it was a loss to our party. while honouring the memory of comrade wang chia-hsiang in deep grief, we must learn from his revolutionary spirit, turn sorrow into strength, rally closely round the party central committee headed by chairman mao, firmly carry out and defend chairman mao's proletarian revolutionary line and work hard to implement the spirit of the tenth party congress. let us unite and strive to win new and still greater victories exclamation"

present at the memorial meeting were members and alternate members of the c.p.c. central committee (the following are listed in the order of the number of strokes in their surnames.) wang cheng, wang chen, ulanfu, feng hsuan, chiao kuan-hua, hsiao ching-kuang, lo ching-chang, keng piao, kuo yu-feng, chi peng-fei, liao cheng-chih, hsiao ke and chang ling-pin;

members of the standing committee of the national committee of the chinese people's political consultative conference chou shih-ti, yuan jen-yuan and kang ke-ching;

leading members of the departments concerned under the c.p.c. central committee and the state council yu kuang, chang hsiang-shan, tung hsiao-peng, chang chi-chih, lu ying, huang shu-tse, wu ching-tung and li chin-teh; and

friends of the deceased tseng chih, fang chiang, wu teh-feng, chu tu-nan, hsiung fu, lai kuei, ho lien-chih, chen tsung-ying, lin yueh-chin, chao fa-sheng, ho lan-chieh and kuo hua-jo, tuan su-chuan, hu yao-pang, ho cheng and sung yi-ping.

also present at the memorial meeting were several hundred representatives of people of the departments concerned.

after the meeting, the urn containing comrade wang chia-hsiang's ashes was placed at the papaoshan cemetery for revolutionaries.

NATIONAL CONFERENCE ON COTTON PRODUCTION

China Holds National Conference on Cotton Production

(NCNA-English Peking, Jan. 31, 1974)

a national conference on cotton production called here recently by the state council summed up and exchanged advanced experience in various parts of the country and discussed the 1974 plan for cotton production and state purchase.

more than 900 delegates and new and veteran cotton growers from 19 provinces, municipalities and autonomous regions attended. at the conference they conscientiously studied relevant instructions by chairman mao.

the delegates reviewed the brilliant victories won in the great proletarian cultural revolution and the excellent situation in cotton production.

china's total cotton output in 1973 was more than 20 per cent higher than in 1972, topping all previous records.

shanghai, the country's biggest city, hit the unit yield target set in the national programme for agricultural development for years running and output rose again last year.

kiangsu province in east china grew 580,000 hectares of cotton in 1973. yield averaged 0.75 tons of ginned cotton per hectare, reaching the target set in the

programme. output in hupeh, honan, shantung, shensi, shansi and other provinces increased by more than 30 per cent.

a number of provinces, administrative regions and counties and large numbers of people's communes and production brigades achieved high yields of both grain and cotton in 1973.

the delegates pointed out that the excellent cotton situation was a result of the nation-wide campaign to criticize lin piao and rectify the style of work. in connection with the struggle between the two classes, two roads and two lines in the countryside, party organizations at various levels have in the past year led the cadres and peasants in the cotton-growing areas in criticizing lin piao's revisionist line. this fired their enthusiasm for socialism and promoted production.

cotton output in tienmen county in the central china province of hupeh, formerly noted for its high yield, began to drop a few years ago owing to interference by lin piao's revisionist line. last year the county earnestly summed up the experience and lessons, strengthened the revolutionization of leading bodies at various levels, and grasped revolution and promoted production. as a result, output increased considerably. per hectare yield in 1973 was 765 kilogrammes as against 532 kilogrammes in 1972. grain output surpassed the previous peak level.

leading bodies at various levels in nanhui county on the outskirts of shanghai conducted a campaign to rectify the style of work and oppose conceit and complacency on the basis of roundly criticizing lin piao's revisionist line. last year, the county's cotton output averaged 1.25 tons per hectare and grain output 11.45 tons.

the delegates cited a host of facts to show that to develop cotton production, it was imperative to mobilize and rely on the masses and adhere to the principle of self-reliance and hard struggle. only in this way, could difficulties be overcome and victories won.

hsiawa production brigade of taian county in shantung province is a mountainous area with poor soil, and grain and cotton output used to be low. in the past few years, the people learned from tachai, national pace-setter in agriculture, and relied on their collective strength to dig wells and build canals and bring water up to the mountain. they have had good cotton and grain harvests five years in succession. cotton and grain output per hectare were 1.5 tons and 9 tons, respectively, last year.

lanshan production brigade of chenhai county in chekiang province relied on the masses to overcome the effect of low temperature last spring and heavy summer and autumn rain and increased total cotton output by some 10 per cent, compared with 1972.

hsuchou administrative region in kiangsu province, shangchiu administrative region in honan province and fuyang administrative region in anhwei province which used to be low-yield areas increased cotton and grain production by big margins in 1973 despite a dry spell and then water-logging, alkali, and wind and sand storms.

party organizations of various cotton producing areas strengthened leadership and sent large numbers of cadres to grass-root units last year to disseminate advanced experience and promote cotton production.

the conference predicted that the national economy would make big headway in 1974. it called on party committees at various levels in the cotton producing areas to deepen the movement to criticize lin piao and rectify the style of work and the mass movement to learn from tachai, and conscientiously carry out the principle of "taking grain as the key link and ensuring an all-round development" so as to reap still better harvests of grain and cotton and other industrial crops.

CRITICISM OF LIN PIAO AND CONFUCIANISM

Former Tenants of Confucius' Descendants Denounce Lin Piao, Confucius

(NCNA-English Peking, Jan. 31, 1974)

poor and lower-middle peasants of a production brigade in chufu county of east china's shantung province have criticized the reactionary nature of confucian and mencius ideology and denounced lin piao for peddling it in an attempt to restore capitalism.

the hsilinhsi production brigade of the tungfeng people's commune is situated on the western side of the grave of confucius. before liberation, 215 out of the 220 peasant households in the village had the same surname, "kung", as confucius. among them were three households of rich peasants, 15 middle peasants, and 147 tenants, gardeners, repairers, foresters, and those doing chores for the lineal descendants of confucius.

kung fan-chen, the secretary of the brigade party branch, said: "although most of the villagers share the surname 'kung', they belong to two classes."

the lineal descendants of confucius used to retain the title "confucius family" from generation to generation. they put up the signboard of "benevolence, righteousness, propriety and virtue" preached by confucius and alleged that "those with the surname 'kung' are of one family", in an attempt to deceive the masses. but the descendants of confucius never showed "benevolence and righteousness" toward the tenants having the same surname. they took more when the tenants had a good harvest, and they never took less when the tenants had hard times.

the experience of kung kuang-fu's family refutes the lie that "those with the surname 'kung' are of one family." the "confucius family" rented a small plot of land (about 4-hundredth of a hectare) to kung kuang-fu's family in 1941. locusts ravaged the crops that year and kung kuang-fu's family harvested nothing. the "confucius family" sent its henchmen to force kung kuang-fu's family to pay the rent. kung kuang-fu's father was compelled to turn over his own plot of land (6-hundredth of a hectare) as mortgage, and later he sold kung kuang-fu and his sister. kung kuang-fu was re-united with his family after liberation. twentysix peasants were beaten because they could not afford to pay the rents before liberation, 15 were forced to kill themselves and more than 50 households fled the village and went begging.

fiftyseven-year-old peasant woman sung wen-hsiu said that before liberation, the "confucius family" fooled the labouring people by chanting "the benevolent man loves others". her husband once repaired a house for the "confucius family" and then was thrown out because he became ill due to over-work. her mother-in-law was compelled to become a wet-nurse for the "confucius family". the family forced her to change her surname of "kung" to "chen" because no one with the surname of "kung" could be made a housemaid. she was later driven out of the house and her own baby died. sung wen-hsiu said in anger: "facts prove that those of the same class are dear, not those of the same clan. lin piao also chanted 'benevolence and love' as confucius preached. lin piao's wolfish aim was to make us forget class struggle and help landlords and the bourgeoisie stage a come-back. but we poor and lower-middle peasants will never be fooled exclamation"

confucius talked about a "heavenly mandate" whereas lin piao preached "innate genius". but, the poor and lower-middle peasants of the hsilinhsi production brigade say, by contrasting their present life with the past, that there is only revolution and not any "heavenly mandate". in the dark old society, local political power was in the hands of the "confucius family." it used the cock-and-bull story of its ancestor confucius that "life and death are pre-ordained, and riches and honours come from heaven" to fool the labouring people and benumb their will to resist so as to make them slaves forever.

but the people rose up in 1949 under the leadership of the party and chairman mao, distributed the "confucius family's" land and grain under land reform and established the dictatorship of the proletariat. then they advanced along the road of collectivization in accordance with chairman mao's teaching that "only socialism can save china". their life improves day by day.

in 1973 they harvested 10.875 tons of grain per hectare as against about one ton per hectare in the early post-liberation period. they sold the state more than 350 tons, while reserving 200 tons for the collective. the commune members' grain reserves average 160 kilograms per person. before liberation, the tenants suffered a great deal from usury. the brigade now has more than 1.2 million yuan in public accumulation funds, averaging 700 yuan per person, and every household has bank savings.

before liberation all but two villagers were illiterate. the village now has four college students and more than one hundred middle school graduates. all the school-age children are now enrolled. the illiterates who are middle-aged or older go to evening school to learn to read and write. the days when the "confucius family" monopolied culture are gone forever. the poor and lower-middle peasants are now masters of culture.

kung chao-fu, a communist party member, is leader of the brigade's no. 2 team. his whole family was forced to flee from the village, being head over heels in debt to the "confucius family". he was the only survivor in the family and returned to his village in the year of liberation. he now has a family of six which lives in a five-room tiled house. the family got more than 1,500 kilograms of grain in 1973, in addition to a grain reserve that can feed the family for half a year. he said indignantly: "by confucius' doctrine of 'heavenly mandate', we were supposed to be pre-ordained to go hungry from generation to generation. but we are well off today because we poor and lower-middle peasants made revolution and liberated ourselves under the leadership of the communist party and chairman mao. hard facts give the lie to confucius' 'heavenly mandate'. the renegade lin piao, by beating the drums for 'innate genius' to peddle the ways of confucius and mencius, attempted to turn back the wheel of history and restore capitalism. we poor and lower-middle peasants must repudiate these fallacies and carry the revolution through to the end."

East China Middle School Deepens Criticism of Lin Piao and Confucius

(NCNA-English Hofei, Jan. 31, 1974)

teachers and students of an east china middle school have deepened the criticism of lin piao and confucius and thus promoted the revolution in education.

the party branch of the nanling middle school in nanling county of anhwei province stressed that all reactionary classes worshipped and exalted confucius and used his reactionary ideology to oppress the working people and poison their minds. lin piao was a true disciple of confucius. he extolled confucius and used confucianism-menciusism for his counter-revolutionary purpose of restoring capitalism. the criticism of confucius as well as of lin piao is therefore a class struggle of great significance in ideology and an important part of the revolution in education.

led by the party branch, teachers and students of the school held meetings to criticize confucius. at politics, history and language classes, teachers explained confucius' reactionary ideology and its influence and lu hsun's criticism of him. many students wrote articles and one class put up wall-newspapers criticizing confucius. students of the higher grades formed fighting groups to criticize lin piao and confucius both inside and outside the school while studying and propagating the documents of the tenth party congress.

the school party branch led the teachers and students in criticizing lin piao and confucius in the light of the actual situation on the educational front and comparing the fallacies of the two. they pointed out that confucius preached such reactionary fallacies as "born in possession of knowledge" and "the wise of the highest class and the stupid of the lowest class cannot be changed", and spread the idealist conception of history that heroes were the makers of history while slandering the labouring people. in doing so, he attempted to preserve the reactionary rule of the moribund slave-owning class, prevent slaves from rising in revolution and turn the wheel of history backwards. on the other hand, lin piao dished up the theory of innate genius as his theoretical basis for usurping party leadership and power, subverting the dictatorship of the proletariat and restoring capitalism. confucius was a parasite "whose four limbs knew no toil and who could not distinguish the five grains." he opposed his disciples learning agriculture and advocated learning as a means to become an official. he aimed at training intellectual aristocrats to serve the slave system. on the other hand, lin piao viciously attacked the settlement of educated young people in the countryside as "a form of reform through forced labour".

he attempted to prevent the young people from integrating themselves with workers and peasants, encourage them to divorce themselves from productive labour and the masses of workers and peasants and turn them into tools for restoring capitalism.

the comparative study enabled both teachers and students to see clearly that the reactionary ideologies of lin piao and confucius were in the same vein and that lin piao's revisionist line was ultra-right in essence. this further raised their consciousness of class struggle and the struggle between the two lines and of continuing the revolution under the dictatorship of the proletariat, and forcefully helped promote the revolution in education.

through the criticism, the school party branch has become even more conscious in carrying out chairman mao's "may 7 directive", and grasping education in ideology and political line. led by the party branch, the teachers and students throughout the school are conscientiously transforming the old educational system and teaching methods so as to help the students develop morally, intellectually and physically. students of the graduating class, who raised their consciousness through the criticism of lin piao and confucius, have expressed their determination to integrate themselves with workers and peasants and steel themselves into workers with both socialist consciousness and culture in the three revolutionary movements of class struggle, the struggle for production and scientific experiment.

COLLEGE EDUCATION FOR CADRES' CHILDREN

Chinese College Student Pledges to Fight Revisionism and Bourgeois Ideology

(NCNA-English Peking, Jan. 30, 1974)

the "people's daily" yesterday frontpaged an account by chung chih-min, a second-year student of politics at nanking university, of how he came to decide to leave college. at a meeting of the university party committee's standing committee, chung chih-min described how he had studied marxism-leninism-mao tsetung thought, accepted education by the workers, peasants and soldiers and raised his revolutionary consciousness, and decided to leave college and return to the countryside to take part in productive labour. following is an abridgement of his account:

the party committee has paid great attention to my application for permission to leave university. i looked blue at first, feeling that i had lost face. i now recognize the correctness of chairman mao's revolutionary line and feel the warmth of the party.

it was my mistake to enter university by the "back door". i graduated from junior middle school in 1968 and went to settle in a production brigade of the shachoupa commune in juichin courty. i was not willing to go at first. when the army drafted new servicemen in 1969, i went to ask for a favour from political commissar tu at the county militia department. he arranged for me to join the army.

once in the army, i thought of going to college. i talked it over with my parents several times, thinking that children of cadres should be entitled to some privileges. when universities and colleges began enrolling new students in april 1972, my father, who is in charge of personnel in the army units, phoned the department concerned. i was soon granted the opportunity to enter university.

before i left for university, i heard some gossip among cadres and comrades in the p.l.a. foochow units, which made me ashamed of myself. in the university i wanted very much to write to my unit, expressing my "determination to live up to the expectations of the party organization". but when i recalled that i had entered university not upon recommendation, i did not have the courage to write the letter.

i learned quite a bit in university. in the meantime i went out to the society, making contacts with workers and peasants. their remarks made me realize that mine was not a personal matter. it involved a struggle against unhealthy tendencies in the party and was therefore an issue of political line. i thereupon made up my mind to go back to the army, and further to the countryside.

such things as "going in by the back door" do great harm to the party. i used to regard it as a minor matter. but, now, as a result of study and re-education by workers, peasants and soldiers, i have come to see the seriousness of this issue. the party must put an end to the back-door practice if it is to practise marxism-leninism. this is something concerning the question of serving self-interest or the people.

to fortify my determination to strike roots in the countryside, i returned to juichin during the summer vacation last year. i planned to pay a visit to the brigade where i had settled. but when i got to the entrance of the village, i felt so ashamed of myself that i hesitated to enter. i turned back to my uncle's home in the yehping commune. there, i stayed for three days. my cousins told me the stories of my grandfather, father and uncles that gave me profound education. my grandfather, who worked for the revolution, was killed by the enemy. my grandmother promptly sent her three sons to the red army. my father, the youngest of the three, was then only fourteen. one of my uncles lost a leg in action and did not take part in the long march.

while he was still recuperating at home he was killed in cold blood by a landlord. the other uncle had one of his arms blast apart by an enemy shell during the long march and died while crossing the marshes. my father learned of his death only when he arrived in yenan.

when i think of my present life, i feel i fall short of the expectations of our revolutionary forefathers. i now enjoy the fruits of the revolution won with the blood of our forefathers and even dream of resting on their laurels. i did not mind a bit when i lost a watch worth more than four hundred yuan. my family later bought me another watch worth 180 yuan. i live a lavish life and do not aim high politically. if i do not mend my ways i shall become a renegade to our revolutionary forefathers exclamation do we allow the socialist motherland liberated with the blood of our revolutionary forefathers be ruined in our hands? no exclamation our forefathers fought battles to win the revolution and we must carry it on exclamation

i was born in 1953. less than a month after my birth, my father went to fight in korea. since my mother also served in the army, she was leaving for korea too. she left me in the care of a peasant woman in yingkou. i was brought up by the people and i should do my best to serve them. when i took part in the movement to rectify the style of work in funing county, i saw the great progress that had been made since liberation, but there were still quite a number of things that were backward and reactionary. i came to realize that the socialist revolution is protracted and arduous. i feel ill at ease when i think of my mistake. which will win out in the chinese revolution -- the proletariat or the bourgeoisie? this question is not really settled, and there is still the danger of a capitalist restoration. the struggle between the two lines still exists in the party. quite a number of former socialist countries have turned revisionist. the chinese proletariat is shouldering heavier responsibilities.

to certain people, marxism-leninism is merely an ornament, not a guide to action. to uphold and consolidate the dictatorship of the proletariat and carry the proletarian revolution through to the end, we should unswervingly implement chairman mao's proletarian revolutionary line, and, along with the revolutionary cadres and the masses of the workers, peasants and soldiers, fight to the finish against lin piao's counter-revolutionary revisionist line and the non-proletarian ideas in our ranks and in our minds. this conforms to the fundamental interests of the chinese people and the people of the world.

i hope that the party committee will support my action. i will do a good job when i return to the countryside.

AFFORESTATION

Mass Afforestation in East China Administrative Region

(NCNA-English Nanking, Jan. 31, 1974)

the huaiyin administrative region in east china's kiangsu province has covered 57,100 hectares of barren land with trees in mass afforestation campaigns since liberation. another 390 million trees have been planted along roads and rivers and around houses and villages, averaging 50 trees per capita. most counties in the region have become self-sufficient in timber for building houses and making farm tools.

situated in the lower reaches of the huai river, the region covers an area of more than 20,000 square kilometres. predatory felling by the imperialists and the kuomintang reactionaries left the region virtually treeless before liberation.

since liberation and particularly since the beginning of the great proletarian cultural revolution in 1966, party organizations at various levels have led peasants in conscientiously carrying out chairman mao's directives on developing forestry. with a clear understanding of the relationship between grain production and forestry, they combine afforestation with farmland improvement projects, improving soil, building irrigation works and planting trees simultaneously.

during the cultural revolution, a team of cadres from agricultural, forestry and water conservancy departments, agro-technicians and poor and lower-middle peasants surveyed the terrain, arable land, rivers and ditches throughout the county, and drew up a plan for expanding forestry in line with local conditions. the county now has over 5,300 hectares of woods, more than three times the 1964 figure. in addition, 130 million trees have been planted around houses and villages and along rivers and roads, averaging 115 trees per capita. annual timber output comes to 60,000 cubic metres. trees now line 280-kilometre-long roads, 260-kilometre-long dykes and 10,000 canals and ditches, and tree belts protect 100,000 hectares of farmland.

when people in the huaiyin region first planted trees on the 238-kilometre-long abandoned course of the yellow river, the survival rate was low owing to sandy soil, water shortage and strong winds. but they overcame the difficulties in the spirit of self-reliance and hard work by planting trees in pits filled in with good soil carried from elsewhere and watering young trees during dry days. they grew bushes and willows, which are easier to survive, into a sandbreak, and then planted other timber and fruit trees behind it.

counties, rural communes and production brigades set up tree nurseries to provide enough saplings for local afforestation. the peasants carry out scientific experiments to breed new strains.

the new woods have helped improve local climate and preserve soil and water. grain output in the region has kept rising year by year since the beginning of the cultural revolution. it increased by 300,000 tons in 1972 and again in 1973 in spite of natural adversities.

POWER INDUSTRY

China's Power Industry Makes Big Headway

(NCNA-English Peking, Jan. 30, 1974)

adhering to the principle of independence and self-reliance, china completed 90 large and medium-sized power-generating projects last year.

total generating capacity of the new thermal and hydro-electric power stations was over 30 per cent more than that added in 1972. more generating equipment was installed in 1973 than in any year before.

electric departments in various places last year deepened the movement to criticize lin piao and rectify the style of work, organized the workers to study marxism-leninism-mao tsetung thought conscientiously and educated them in the basic line of the party. this greatly raised their initiative for socialism and thus accelerated the building work.

a 300,000 kilowatt hydro-turbine generating set with inner water-cooled stator and rotor designed and made in china is now operating at a big power station in the upper reaches of the yellow river. the miyun reservoir near peking installed a 11,000 kilowatt pumping and energy-storage set last year to regulate the peak-load of the electric network. this set was also designed and manufactured by chinese workers. thermal power station construction was also speeded up last year.

under the leadership of party committees, the designing, manufacturing and building units worked in socialist cooperation. the manufacturing plants provided complete sets of equipment in good time and the transportation departments also put in their efforts.

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* FOREIGN RELATIONS *
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CHINA AND ALBANIA

Chinese Crew Honored at Albanian-Chinese Friendship Concert in Albania

(NCNA-English Tirana, Jan. 31, 1974)

crew members of a chinese freighter now anchoring at the port of durres were honoured at an albanian-chinese friendship concert in the "alexander moisiu" theatre in durres, albania, yesterday. the concert was sponsored jointly by the durres "alexander moisiu" palace of culture and the national opera and ballet theatre.

among those present at the concert were iljaz reka, president of the albanian people's assembly and first secretary of the durres district committee of the albanian party of labour, and marko karoli, chairman of the executive committee of the durres district people's council.

wang pao-hsuan, commercial counsellor of the chinese embassy here; and hsu san-jung, manager of the chinese side of the chinese-albanian joint stock shipping company, attended the concert.

at the concert, albanian artists gave a superb performance which was warmly welcomed by the chinese crew.

CHINA AND CANADA

A Canadian College Named after Dr. Norman Bethune

(NCNA-English Toronto, Jan. 29, 1974)

on the proposal of the students, one of the nine colleges of york university, in northwest toronto, was officially named bethune college yesterday.

the college specializes in third world studies and has an enrollment of 1,200 students.

professor ioan davies, master of the college, opened the naming ceremony. present on the occasion were 400 guests and students, including hazen sise, chairman of the bethune memorial committee, and henning sorensen, both comrades-in-arms of dr. bethune during the anti-fascist war in spain in the thirties, the acting president and

vice presidents of york university and a nephew of dr. bethune.

su sze-min, first secretary of the chinese embassy in canada was also present at invitation.

in his opening speech, professor ioan davies pointed out that the naming of the college was to commemorate the life of dr. norman bethune. he said that canadians were proud that dr. bethune was able to play a part in the glorious chinese revolution and they were doubly proud that the connection would help further the relations between the peoples of the two countries.

su sze-min recalled that dr. bethune laid down his life for the cause of liberation of the chinese people. he stressed that his noble spirit will live forever in the hearts of the chinese people. the seeds of friendship sown by dr. bethune were blossoming and bearing fruit, he said.

a china week programme providing lectures, films and discussions on various aspects of china is being held at bethune college beginning yesterday till february first.

CHINA AND JAPAN

Nara Municipal Friendship Delegation of Japan Arrives in Sian for Visit

(NCNA-English Sian, Jan. 31, 1974)

a 15-member friendship delegation from the city of nara, japan, with mayor chuzaburo kagita as leader and tokikazu nakao and kaichi sugiyama as deputy leaders arrived here by air from peking yesterday afternoon for a friendly visit to the city at the invitation of the sian municipal revolutionary committee.

the delegation arrived in peking on january 28.

nara and sian are ancient capitals of japan and china, which began their friendly exchanges more than 1,200 years ago. the friendly ties continued to develop in recent years.

the friendship delegation is composed of the city's municipal assembly members and representatives from all walks of life. it was warmly welcomed upon its arrival here. among the several hundred people present at the airport were sun chang-hsing, chairman, and peng tien-chi and hsieh pang-ting, vice-chairmen, of the municipal revolutionary committee, lu man, a leading member of the shensi branch of the chinese people's association for friendship with foreign countries, and leading members of other municipal departments concerned.

waving bouquets and colourful silk streamers, welcomers sang and danced. mayor chuzaburo kagita and other japanese friends kept waving to them in acknowledgement.

the japanese friends called at the sian municipal revolutionary committee yesterday afternoon, where they were accorded a cordial hospitality by chairman sun chang-hsing and others. in the evening, the sian municipal revolutionary committee gave a banquet in honour of the delegation. sun chang-hsing in his toast said: "the nara municipal friendship delegation of japan led by mr. chuzaburo kagita has come here for a visit and we both sides will proclaim the establishment of the official bond of friendship between nara and sian. let the people of our two cities work hand in hand to make new contributions to the development of good neighbourly and friendly relations between china and japan and to the realization of the wishes of the people of our two countries to live in friendship from generation to generation."

mayor chuzaburo kagita replied in his toast: "our delegation has brought with it the long cherished desire of the nara people for many years. we would like to express our heartfelt thanks for the warm hospitality we have received during our visit here. the friendship and unity between the people of japan and china is very important to world peace when the world today is in upheavals. i am convinced that the establishment of the official bond of friendship between nara and sian will play an important role in achieving this goal.

CHINA AND VIETNAM

Meteorological Delegation of Democratic Republic of Vietnam Arrives in Peking

(NCNA-English Peking, Jan. 30, 1974)

a five-member meteorological delegation from the democratic republic of viet nam arrived here by train yesterday. nguyen xien and nguyen an, director and deputy director of the meteorological service of viet nam, are leader and deputy leader of the delegation.

the delegation was met at the railway station by jao hsing, chang nai-chao, tung tao, tsou ching-meng, leading members of the central meteorological bureau, and nguyen phuong vu, charge d'affaires ad interim of the embassy of the d.r.v.n. in china.

jao hsing gave a dinner yesterday evening in honour of the vietnamese comrades-in-arms. nguyen phuong vu was present.

Sick and Wounded Personnel of Saigon Troops of South Vietnam Captured in Fight of Self-Defense at China Hsisha Islands Repatriated at Shumchun Today

(NCNA-English Kwangchow, Jan. 31, 1974)

five sick and wounded captured personnel of the saigon troops and the captured american who is ill, were repatriated today at shumchun, kwangtung province, china. they were captives in china's self-defence fight at her hsisha islands.

the handover formalities were conducted at 12:00 (peking time) by the representatives of the chinese red cross society pu ping and fu tien and roger santschy, representative of the international committee of the red cross, and eugene guy, representative of the american national red cross, who had come to take over the sick and wounded captured personnel. the representatives of the other side signed the registers of the repatriated.

this batch of the sick and wounded personnel were captured by chinese people's liberation army units, militiamen and fishermen in the fight of self-defence at china's hsisha islands on january 19 and 20, 1974. after they were captured, medical personnel of the chinese people's liberation army gave them careful check-up and treatment in accordance with the policy of lenient treatment to captives.

prior to their departure, the sick and wounded captured personnel expressed their gratitude for the good accommodations and conscientious treatment given by the chinese government.

Charge d'Affaires Ad Interim Tran Binh Holds Press Conference in Peking

(NCNA-English Peking, Jan. 31, 1974)

tran binh, charge d'affaires ad interim of the embassy of the republic of south viet nam in peking, held a press conference for chinese and foreign correspondents in the embassy today. copies were distributed of the january 24 statement of the provisional revolutionary government of the republic of south viet nam on the occasion of the first anniversary of the signing of the paris agreement on viet nam.

charge d'affaires ad interim tran binh reaffirmed the solemn stand of the r.s.v.n. provisional revolutionary government and expressed the firm determination of the south viet nam armed forces and people to strengthen their unity, frustrate all criminal schemes and acts of the u.s. and the saigon administration, preserve the agreement, safeguard the revolutionary fruits and proceed to build a peaceful, independent, democratic, neutral and prosperous scuth viet nam and advance to the peaceful reunification of the fatherland.

among those attending the press conference were djawoto, secretary general of the afro-asian journalists' association, frederik risakotta, acting head ad interim of the executive secretariat of the afro-asian writers' bureau, and press officials of the embassies of some countries in peking.

SURVEY OF CHINA MAINLAND PRESS

February 12, 1974 No. 5551

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* NATIONAL *
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CRITICISM OF LIN PIAO AND CONFUCIUS

Jen-min Jih-pao Editorial: Carry the Struggle to Criticize Lin Piao and Confucius Through to End

(NCNA-English Peking, Feb. 2, 1974)

following is the full text of today's "people's daily" editorial "carry the struggle to criticize lin piao and confucius through to the end":

a mass political struggle to criticize lin piao and confucius, initiated and led by our great leader chairman mao, is developing in depth in all fields.

the reactionaries, both at home and abroad, and the ringleaders of the various opportunist lines have been worshippers of confucius. chairman mao has repeatedly criticized confucianism and the reactionary ideas of worshipping confucianism and opposing the legalist school in the course of half a century of leading the chinese revolution and struggling against reactionaries at home and abroad and against opportunist lines. lin piao, this bourgeois careerist, conspirator, double-dealer, renegade and traitor, was an out-and-out disciple of confucius. like all reactionaries on the verge of extinction in history, he worshipped confucius and opposed the legalist school, attacked chin shih huang, the first emperor of the chin dynasty, and used the doctrine of confucius and mencius as his reactionary ideological weapon in plotting to usurp party leadership and state power and restore capitalism. therefore, only by criticizing the doctrine of confucius and mencius advocated by lin piao can we repudiate the ultra-right essence of his counter-revolutionary revisionist line penetratingly and thoroughly.

this is of great immediate significance and far-reaching historic importance in strengthening education in ideological and political line, adhering to and carrying out chairman mao's revolutionary line, consolidating and carrying to a higher stage the tremendous achievements of the great proletarian cultural revolution, consolidating the dictatorship of the proletariat and preventing capitalist restoration.

lin piao, this political swindler who did not read books, did not read the daily press and did not read documents, was a big party-tyrant and warlord who had no learning at all. he feverishly advocated the doctrine of confucius and mencius in dark conrners behind people's back, among his sworn followers and even in public. he posted confucian canons on his walls and inscribed them in his diary as maxims. why did he feverishly advocate the doctrine of confucius and mencius? because it is a doctrine for restoring the old order. lin piao's reactionary ideological system was identical with that of confucius and mencius. both wanted to restore the former system and attempted to turn the wheel of history backward.

confucius and mencius dished up a reactionary programme for restoring the slave system -- "subdue one's self and comply with old order (of the chou dynasty)". confucius said: "if a man can for one day subdue himself and comply with old order, all under heaven would submit to his benevolence", that is, all under heaven would submit to his rule. on many occasions after the party's ninth national congress, lin piao advertised the notion that "of all things, this is the most important -- to subdue one's self and comply with old order". this fully shows that he was anxious to subvert the dictatorship of the proletariat and regarded the restoration of capitalism as the most important of all things.

confucius and mencius preached "innate wisdom". mencius said: "if heaven wishes the empire to enjoy tranquility and good order, who is there besides me to bring it about?" lin piao took the reactionary concept of "innate genius" as his theoretical programme against the party. he compared himself to a divine horse, regarding himself as the "loftiest of men", a superman. he spoke of "the divine horse galloping in the sky, alone and above all"; he plotted to usurp party leadership and state power and set up a personal dictatorship.

confucius and mencius held that "the elite are born intelligent and the lowly are born ignorant; this cannot be changed". lin piao played up the same idealist conception of history and vilified the working people as capable of wishing only "good fortune and wealth" and thinking only about "oil, salt, sauce, vinegar and firewood".

confucius and mencius praised "virtue", "benevolence and righteousness" and "loyalty and forbearance", and lin piao clamoured that "those who rule by virtue will thrive; those who rule by force will perish". here he used the confucian language viciously to attack revolutionary violence and the dictatorship of the proletariat.

confucius and mencius advocated the doctrine of the "golden mean", and lin piao blustered that this doctrine was reasonable and opposed the marxist philosophy of struggle. he attacked the anti-revisionist struggle as "being pushed to the extreme" because he wanted to surrender to soviet revisionism and turn china into a colony of soviet revisionist social-imperialism.

confucius and mencius advocated the philosophy "the caterpillar coils in order to extend itself". lin piao wrote that he "is constrained to lodge in a tiger's lair, bides his time ... quick to change according to circumstances." this is an unintentional confession that he was a bourgeois careerist and conspirator who nestled next to us and that the method he used was counter-revolutionary double-dealing.

confucius and mencius advocated the fallacy that "those who labour with their minds govern others; those who labour with their strength are governed by others". and lin piao lashed out at the "may 7" road, slandering cadres' going down to take part in physical labour as a "disguised form of unemployment", and educated young people's settling in the countryside as a "disguised form of reform through forced labour". his aim was to disrupt chairman mao's great strategic plan for opposing and preventing revisionism and bringing up successors to the revolutionary cause of the proletariat.

disciples of confucius and mencius "revere the preachings of confucius and ban all other schools". and lin piao taught his son to worship confucius and read confucian classics and wrote an inscription for his son in which he enjoined him to learn from the experience of ruling passed on by king wen of the slave-owing chou dynasty before his death to his son, king wu. lin piao dreamed of establishing a hereditary lin dynasty.

all this shows that criticism of confucius is indeed an important component of the criticism of lin piao. it is aimed at destroying the roots of lin piao's revisionist line and doing a better job in criticizing lin piao. the criticism of lin piao and confucius is a serious class struggle and a thorough going revolution in the realm of ideology in china. it is a war declared on feudalism, capitalism and revisionism and a heavy blow to imperialism, revisionism and reaction. it is a matter of prime importance for the whole party, the whole army and the entire chinese people.

whether one is active or inert toward the cardinal issue of criticizing lin piao and confucius -- this is a test for every leading comrade. (boldface begins) the philosophy of the communist party is the philosophy of struggle (boldface ends). to continue the revolution under the dictatorship of the proletariat, we must carry the struggle to criticize lin piao and confucius through to the end. to struggle is to advance. not to struggle is to retrogress, to collapse, to go revisionist. those engaged in military affairs should study the field of culture while those engaged in work in the economic base should learn to understand the superstructure. the vital question is whether to undertake the criticism or not. if you are determined to make criticism, you will be able to emancipate your mind and do away with all fetishes and superstitions, and you will press ahead, despite difficulties.

leading comrades at all levels should stand in the van of the struggle and discuss and grasp the criticism of lin piao and confucius as a matter of paramount importance. they should earnestly study marxism-leninism-mao tsetung thought and chairman mao's writings and instructions concerning this matter and take the lead in criticizing lin piao and confucius. it is necessary to arouse the masses, draw parallels between reactionary viewpoints of confucius and mencius and lin piao's reactionary fallacies and his counter-revolutionary crimes, and to refute them item by item. it is necessary to link this criticism with current class struggle and the struggle between the two lines, persist in revolution, oppose retrogression, adopt a correct attitude toward the great proletarian cultural revolution and enthusiastically support new emerging socialist things. the ranks of those working in marxist theory should grow in the course of the criticism of lin piao and confucius. leading cadres should go to grassroots units, test things at selected points, train backbone members and grasp typical examples well. they should constantly analyse new trends in the struggle to criticize lin piao and confucius, draw a strict differentiation between the two types of contradictions which are different in nature and, in particular, correctly handle contradictions among the people, and keep firmly to the general orientation of the struggle.

the worker-peasant-soldier masses are the main force in criticizing lin piao and confucius. armed with mao tsetung thought, they are most resolute in breaking with old, traditional ideas and know best how to criticize lin piao and confucius. "confucius wanted to comply with the old order and lin piao wanted to restore capitalism; they were one of a kind." well said exclamation with one vivid expression, the workers, peasants and soldiers have hit at the nub of the doctrine of confucius and mencius which lin piao had preached. only when the workers, peasants and soldiers rise in action can the criticism of lin piao and confucius be carried out in a deep,

thoroughgoing way. the revolutionary cadres and revolutionary intellectuals should take an active part in this struggle and make conscientious efforts to transform their world outlook. the workers, peasants and soldiers welcome the progress made by some intellectuals who were quite deeply affected by the poison of confucius and mencius but who are educating themselves in the struggle.

(boldface begins) i care not that the wind blows and the waves beat; it is better than idly strolling in a courtyard (boldface ends). we must act in the revolutionary spirit of daring to go against the tide and storm in our advance and, under the leadership of the party central committee headed by chairman mao, carry the struggle to criticize lin piao and confucius through to the end.

Jen-min Jih-pao Carries Articles by Workers, Peasants and Soldiers Criticizing Lin Piao and Confucius

(NCNA-English Peking, Feb. 2, 1974)

today's "people's daily" devoted a full page to articles by workers, peasants and soldiers criticizing lin piao's crimes in peddling confucius' reactionary trash, opposing the dictatorship of the proletariat and restoring capitalism.

"workers, peasants and soldiers are the main force in criticizing lin piao and confucius" is the slogan across the top of the page.

in his article "policy of benevolence must not be applied to class enemies", li hsin-min, an old miner at the pichiakang coal mine of huainan city, anhwei province, pointed out that by advocating "virtue", "benevolence and righteousness" and "loyalty and forbearance", lin piao was in fact making complaints on behalf of the landlords, rich peasants, counter-revolutionaries, bad elements and rightists. this fully shows him up as a renegade to marxism and reveals the ultra-right essence of his counter-revolutionary revisionist line.

speaking from his own experience, li hsin-min declared that the exploiting classes used such confucian trash to deceive the people. before liberation, the landlords and capitalists built at the mine a shrine of confucius with inscriptions of "mercy" and "benevolence and love". but their acts gave the lie to such fallacies. one day,

by order of the capitalists, a foreman, whip in hand, forced the miners to enter a highly gaseous pit. gas exploded following the shot firing. instead of rescuing the miners, the capitalists ordered the pit be sealed off at once. many miners were buried alive. the capitalists claimed that "life and death are decided by heaven".

li hsin-min added: "we working people are today masters of the state and exercise dictatorship over the landlords and the bourgeoisie. we must never apply 'benevolence and love' to them."

commune member liu chih-yen of the szuchiching people's commune on the western outskirts of peking said in her article: "lin piao babbled out such nonsense as 'return loyalty by benevolence and love', but he secretly mapped out a counter-revolutionary programme for an armed coup d'etat and attempted to assassinate chairman mao. seven days after he became minister of justice, confucius, who was exalted as a 'sage', killed the reformer shaocheng mou. all this fully exposes the hypocrisy of 'policy of benevolence' peddled by lin piao and confucius".

liu chih-yen pointed out that by flaunting confucius' ragged flag of "policy of benevolence", lin piao attempted to change the party's basic line for the whole historical period of socialism, opposed the dictatorship of the proletariat over the landlords, rich peasants, reactionaries, bad elements and rightists, and schemed to restore capitalism.

p.l.a. man chao chung-fan said in his article: "to restore the rule of the slave-owing class, confucius feverishly advocated that 'what is necessary is to rectify names... if names are not correct, language is not in accordance with the truth of things. if language is not in accordance with the truth of things, affairs cannot be carried on to success.' lin piao was eager to become head of state, saying that otherwise 'names would not be correct and language not be in accordance with the truth of things'. his purpose was to usurp party leadership and state power. but, the reactionary fallacies peddled by confucius could not help prevent the slave system from collapsing. lin piao's attempt to usurp supreme state power and restore capitalism ended in his own destruction".

Shanghai Workers Criticize Lin Piao and Confucius

(NCNA-English Shanghai, Feb. 1, 1974)

workers in many factories in china's biggest industrial city of shanghai are full of militancy in the struggle to criticize lin piao and confucius. they say: "we workers are the main force in criticizing lin piao and confucius. we are determined to grasp this most important matter well, along with the people of the whole country."

workers of the cast steel section of the no. 2 electric furnace workshop in the no. 5 iron and steel mill, overcame difficulties in reading the "confucian analects", the "works of mencius", the "great learning" and the "doctrine of the mean" in classical chinese to deepen the criticism of lin piao's crime in using confucius and mencius to restore capitalism. they collected 250 examples of fallacious viewpoints from these books and criticized them in relation to lin piao's reactionary views. since the second plenary session of the ninth central committee of the communist party of china the workers of this section, more than 200 in all, have finished the four volumes of the "selected works of mao tsetung", the "manifesto of the communist party", "imperialism, the highest stage of capitalism" and other works by marx, engels, lenin and stalin. they applied the marxist-leninist viewpoint to criticize the reactionary fallacies of lin piao and confucius. this helped them see that lin piao was a disciple of confucius.

one of the workers said at a criticism meeting: "lin piao and confucius were sworn enemies of the working people. we workers will stand at the forefront in the struggle to criticize lin piao and confucius. we are determined not only to overthrow all systems of exploitation of man by man but to criticize thoroughly the ideologies of all exploiting classes."

workers of the chiuhsin shipyard in the past few months criticized lin piao's concept of innate genius together with confucian doctrines that "there are people born in possession of knowledge" and that "the people may be made to follow a path of action, but they may not be made to understand it". the criticism was focussed on the struggle between defending socialism and attempts to restore capitalism.

workers of the electric appliance workshop studied material by domestic and foreign reactionaries lauding confucius in relation to lin piao's praise of confucius and mencius. they concluded that lin piao wanted capitalist restoration and retrogression. they said: "the reactionaries

want retrogression and restoration and worship confucius. we want to advance and make revolution, so we must criticize lin piao and confucius."

a veteran worker of the shanghai grinding wheels plant recalled what he read before liberation in "san tzu ching", an elementary text book in classical chinese, which begins with "when a man is born, his nature is good". he and his workmates said: "the book spreads the ideas of confucius and mencius about so-called human nature and the idealist apriorism of the exploiting classes. they are the same as lin piao's reactionary theories."

veteran worker huang chin-tao, who has had only three years of schooling, read and assembled articles from newspapers criticising lin piao and confucius and took an active part in the activities of a study group. he said: "confucius wanted to return to the propriety of the chou dynasty and lin piao wanted to restore capitalism. seven days after confucius entered office he killed shaocheng mao, a reformer who opposed slavery. if lin piao's schemes had succeeded, the revolutionary people would certainly have had trouble. criticism of lin piao and confucius is very important. we must carry this struggle through to the end."

workers of the no. 5 work zone of the shanghai harbour administration, a container factory, and the shanghai water works organized study groups over the past few days to deepen criticism of lin piao and confucius. the workers said: "lin piao and confucius sang the same tune and took the same road. lin piao was explicit in saying that 'of all things, this is the most important -- to subdue one's self and return to propriety.' he dreamed of a counter-revolutionary restoration so much that he wrote it on a scroll and hung it in his room. lin piao considered a capitalist restoration the most important thing. opposing lin piao, we must bear in mind chairman mao's revolutionary line and make the prevention of revisionism and opposition to it the most important of all things."

MUSIC

Importance Should Be Attached to This Discussion

by

Ch'u Lan (初瀾)

(Peking Jen-min Jih-pao Jan. 14, 1974)

The current discussion underway on the question of whether or not music without a title has social content or class character has aroused the attention of musical circles, various cultural departments and the broad masses of writers and artists. This question is opportunely raised and is of great importance. This is an aspect that cannot be neglected in carrying through the spirit of the 10th Party National Congress and keeping a proper grip on socialist revolution in the superstructure including various spheres of culture. It is an important matter having a direct bearing on the continued proper handling of the revolution in literature and art. "Major issues must be discussed and only through discussion can attention be aroused." We should be concerned with this discussion and deepen it step by step.

Why should this discussion be unfolded? Is it just an attempt at analyzing and evaluating certain pieces of music without titles? Or is it an academic study of the question of whether title should be assigned to music? No, it is neither the former nor the latter. This is a polemic on the question of principle on the literary and art front. It is another important struggle waged between the Marxist world outlook and literary and art outlook and the revisionist world outlook and literary and art outlook on the question of the fundamental nature of literature and art.

Chairman Mao teaches us, "When we look at a thing, we must examine its essence and treat its appearance merely as an usher at the threshold, and once we cross the threashold, we must grasp the essence of the thing; this is the only reliable and scientific method of analysis." Music with or without a title is not the core of the problem. The problem lies in the fact that after the great proletarian cultural revolution, some people have up to now still embraced such a revisionist reactionary viewpoint as "music without a title has no social content." This reactionary viewpoint is of a representative nature in that it represents in a relatively concentrated way a tendency toward the worship of things foreign and the revival of things ancient in musical circles. This tendency finds expression not only in musical theory but also in musical creation and musical education. It is also not just confined to musical circles but also a trend of thought which is bound up with class struggle in the present-day cultural and art sphere area and the emergence of the phenomenon of a backwash of the black line in literature and art in certain areas. It is not an isolated or accidental phenomenon, but a necessary reflection of the acute and complicated class struggle at home and abroad in the ideological sphere.

How to introduce Western bourgeois musical culture involves a question of class stand. Some people say that classical music constantly presented at European concerts has no social content and gives

expression to only changes and contrasts in certain sentiments, that these musical pieces have neither plots nor titles and are just healthy and straightforward musical compositions. Versions of this kind seek nothing more than to show that musical art as part of the superstructure of the capitalist society can still be adapted to the socialist economic base. In other words, it is "harmless."

It may be asked, can the musical programs "constantly presented" for palace society and high bourgeois society be "constantly presented" for the workers, peasants and soldiers of socialist society? How should the bourgeois musical culture of the 17th century to the 19th century, or so-called "classical music," be introduced to the revolutionary masses of the 20th century? Can the "sentiments" expressed by musical works be sharply separated from the circumstances of the era a musician lived in the class he was attached to, the social life he had experienced as well as his political attitude, his ideological tendencies, his world outlook, his artistic outlook, etc.? Divorced from the proletarian standpoint, any empty talk about absence of social content in the belief that music is a mere expression of the changes and contrasts in abstract sentiments means negation of the class nature of music. This class-transcending viewpoint is in complete contravention of the fundamental principle of the Marxist theory of reflection on the determination of social consciousness by social being, of the Marxist classical writers' scientific writings on the relations of art with social life, and of the Marxist class theory. This fallacy which publicizes that music can give no reflection to social life is a stark bourgeois theory of human nature. The theory of human nature is the core of revisionist literary and art theory, and its philosophical foundation is subjective idealism. Should we after all adhere to the Marxist class theory or publicize the bourgeois theory of human nature? This has always been the focus of struggle between the two classes, the two lines, and the two kinds of world outlook and literary and art outlook in the literary and art sphere.

To wipe out the essential differences between the proletariat and the bourgeoisie, modern revisionists turn to the bourgeoisie for this shopworn weapon of human nature theory. Whether in creation or in theory, the Soviet revisionist musical circles stop at nothing in disseminating so-called class-transcending feelings and sentiments "shared by mankind." They even maliciously blast the Marxist class viewpoint and class-analysis method as "vulgar sociology" in a vain attempt to use their juggling tactics to revise Marxism and to fundamentally negate the class nature of music. Packed and crammed with such concepts of the bourgeois theory of human nature called "the nature of the people" and "the nature of the whole of mankind," their works on music have nakedly exposed their revisionist character. This Soviet revisionist anti-Marxist-Leninist viewpoint has upheld the dictatorship of the bourgeois spiritual aristocracy cultivated by the Brezhnev renegade clique in the literary and art sphere and become a tool for creating public opinion for the all-round restoration of capitalism.

Chairman Mao pointed out long ago, "In class society, there is only human nature of class character and nothing called human nature transcending the class." "In class society everyone lives as a member of a particular

class, and every kind of thinking, without exception, is stamped with the brand of a class." In class society, any artistic phenomenon cannot be isolated from a class. Be it music of the period with the bourgeoisie in the ascendant or music of the period with the bourgeoisie on the decline, it partakes of a class tendency and must be subjected to a concrete class analysis in light of the social content reflected by it. On the question of the class tendency of art, Lu Hsün aptly said, "Where there are consumers there must be producers. So there is the art of the consumer on the one hand and the art of the producer on the other." Music enjoyed by the consumer is a far cry from that serving the producer. The description that music without a title as something that can be accepted by all eras and all classes is a fallacy more deceitful than such vociferously clamored bourgeois themes as "art is supreme," "music is the language of a higher plane," etc. It is completely antagonistic to the principle of Party spirit in proletarian literature and art. Lenin once said, "Lack of Party spirit means bourgeois thinking." We must expose the essence of this bourgeois reactionary thinking hidden under the class-transcending cloak.

Simultaneously with exposing its essence, we must take note of the danger of this reactionary viewpoint and the tendency to worship things foreign and restore things ancient represented by it. If this trend of thought is allowed to spread, serious consequences will be produced. The lighter ones would lead to the loss of vigilance against bourgeois culture. In serious cases, the door of convenience would be thrown wide open to a new flood of bourgeois culture. A historical lesson cannot be forgotten: In promoting peaceful evolution, Soviet revisionism is exploiting literature and art (including music) as one of its means to restore capitalism. A lesson must be drawn from the overturning of the cart in the front.

It is also dangerous in that if we do not criticize this trend of thought, we actually are objectively reversing the verdicts on such fallacies as "inheritance across the board," "westernization across the board," "harmless and wholesome," etc., advocated by Chou Yang, or invoking with a streamer the ghost of the black line in literature and art and there is even the danger for us to forfeit the fruits of the revolution in literature and art. Marxism holds that before doing away with the blind faith in things of the past, the proletariat cannot start with the realization of its own tasks. In order to make a continued success of the revolution in literature and art, we cannot but do away with our blind faith in bourgeois culture.

Its danger also finds expression in that if we are careless with the appearance of this trend of thought, we would make people blindly worship foreign bourgeois culture and assume a nihilistic attitude toward our own national culture. The 17-year rule of the black line in literature and art has not only poisoned a fair proportion of writers and artists but also cultivated a group of spectators blindly worshipping foreign things. Is this not a serious lesson? Especially worthy of note is that we can never let bourgeois musical culture influence our next generation. Nor can we let the idea of worshipping foreign things corrode the young souls of children.

In sum, we must keep a clear head toward the corrosion of bourgeois culture.

Regarding how to deal with foreign culture, Chairman Mao has pointed out for us the policy of "letting the past serve the present and foreign things serve China" and "weeding out the old to let the new emerge." This policy rests on the foundation of developing our socialist national culture. We are opposed not only to the blind worship of foreign things but also the blind rejection of foreign things. It is wrong and harmful to either blindly worship or blindly reject things foreign. Chairman Mao has consistently taught us that we should critically draw lessons from and critically assimilate foreign things instead of being led by the nose by foreign things. The key lies in what stand to take and what attitude to assume in recommending and treating foreign things. To be completely insulated against them will not do, but it is also wrong to let them lead us by the nose. In order to make foreign things serve China, we must keep in contact with them, study them and learn from and assimilate the useful parts of them, and draw lessons from them for developing the proletarian new culture. But the object of contact can only be for creating our own art that possess the clearcut features of the age and a unique national form and national style, and nothing else. Therefore, the use of the Marxist stand, viewpoint and method to give a correct introduction to the bourgeois musical culture of the West is especially of importance today.

The above kind of fallacy had already been criticized in successive struggles on the ideological and cultural front in the period of democratic revolution and the period of socialist revolution. It had also been systematically criticized by the broad revolutionary masses in the great proletarian cultural revolution. After several decades of struggle, it still can rise to the surface. This fully shows the long-term and formidable nature of class struggle in the ideological sphere. Just as Chairman Mao has pointed out, "The class struggle between the proletariat and the bourgeoisie, the class struggle between the different political forces, and the class struggle in the ideological sphere between the proletariat and the bourgeoisie will continue to be long and tortuous and at times even very acute." Practice of struggle in several decades on the ideological and cultural front has repeatedly proved the correctness of this scientific conclusion by Chairman Mao.

At present, under the excellent situation marked by new victories being won unremittingly in socialist literary and artistic creation after the study of revolutionary model plays, the appearance of this trend of thought is nothing strange. It is closely linked up with the tendency of class struggle at home and abroad. We should attach importance to this discussion. But this also does not mean to say that after this discussion through the convocation of a meeting and the writing of a few articles, bourgeois ideology will fade away. This way of thinking is incompatible with the law of class struggle. The Party's basic line tells us that so long as there are classes, class contradictions and class struggle, there is the struggle between the socialist and the capitalist road, there is the danger of capitalist restoration and there is the threat of subversion and aggression by imperialism and social imperialism, the struggle in this field is still unavoidable from now on. At the first opportunity, this trend of thought will surface, and must be made a target of criticism and

struggle again. Therefore, the responsibility that lies before us is to lay hold of the sharp weapon of Marxism-Leninism-Mao Tsetung thought, constantly make revolutionary mass criticism, hit back at the backwash of this trend of thought, wipe out its influence and use proletarian thought on literature and art to firmly occupy of the position of artistic theory, artistic creation and artistic education.

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SITUATION IN CHINA AFTER THE GREAT PROLETARIAN CULTURAL REVOLUTION

See Clearly the Excellent Situation and Wrest Still Greater Victories

by

Chiang Hung (江虹)

(Peking Jen-min Jih-pao Jan. 17, 1974)

Since the great proletarian cultural revolution and especially the criticize-Lin Piao and rectify-style campaign, great victories have been scored in our socialist revolution and construction on all fronts, with an excellent situation prevailing.

At present, the excellent situation in our revolution and production is a fruitful result of the great proletarian cultural revolution. The way to look at the situation actually reflects the attitude toward the great proletarian cultural revolution. Therefore, in order to see clearly the situation, we must have an adequate understanding of the great significance of the great proletarian cultural revolution. The great proletarian cultural revolution is a great political revolution waged by the proletariat against the bourgeoisie and all exploiting classes under socialist conditions. By way of this great revolution, we have smashed the two bourgeois headquarters headed by Liu Shao-ch'i and Lin Piao, their vain attempt to change the Party's basic line and their criminal plots to topple the proletarian dictatorship and restore capitalism, and dealt a heavy blow to the class enemies at home and abroad. This is the greatest fruit of the great proletarian cultural revolution and is also an important hallmark of the excellent situation. The vilification of the excellent situation and the malicious attack of the great cultural revolution by a handful of class enemies at home and abroad serve precisely to show that "this great proletarian cultural revolution is entirely necessary and unusually timely for consolidating the proletarian dictatorship, guarding against capitalist restoration and building socialism."

The great proletarian cultural revolution is a great political revolution and a great revolution in the superstructure. Since this great revolution, profound changes favorable to the proletariat have taken place in the superstructure including various spheres of culture. In the heated struggle between the two classes and the two lines, there have appeared many socialist new things such as the revolution in literature and art, the revolution in education, the rustication of educated youths, the "May 7" cadres school, rural barefoot doctors, cooperative medical service, etc. These new things reflect the demands of the objective laws governing social development and embody the direction of the forward movement of history. They are important measures for doggedly continuing the revolution and opposing and preventing revisionism. The way we look at the new things emerging in the great proletarian cultural revolution movement is actually the way we look at the great proletarian cultural revolution. The proletariat consistently adopt the attitude of fully affirming, warmly taking care of and giving active support to these new things. The bourgeoisie and its agents within the Party are scared to death by these new things and hate them deeply.

They adopt various despicable tactics and vainly attempt to smother the new things so as to negate the great proletarian cultural revolution and oppose Chairman Mao's revolutionary line.

New things cannot possibly be perfect at the initial stage. Their growth process is inevitably marked with problems and weaknesses of one kind or another. How to correctly look at and deal with the new things is a question of stand and of world outlook. Problems and weaknesses appearing in the process of the growth of new things must be given an overall, historical analysis. A new thing is strong in vitality. Its main stream is good, and the shortcomings are always confined to side issues. So long as we are good at studying and seriously summing up experience, these shortcomings can be overcome with ease. We must take the proletarian stand, warmly support and help its development and improvement, and forever be promoters of socialist new things.

The experience of the broad masses in creating the combination of the old, the middle-aged and the young during the great proletarian cultural revolution has given greater vitality and vigor to the leading bodies at various levels. The great proletarian cultural revolution has given the broad masses of cadres a profound course of education in fighting revisionism and guarding against revisionism. The old cadres have again radiated revolutionary youth and raised their consciousness in class struggle, the two-line struggle and the continuation of the revolution. We must restudy Chairman Mao's series of important directives in the great proletarian cultural revolution, assimilate the experience of the two-line struggle and assume a correct attitude toward the great proletarian cultural revolution, toward the masses and toward ourselves. The emergence of large numbers of young new cadres in the movement, has injected new blood into the leading bodies at various levels. We must pay serious attention to the training of young cadres. We must pay greater attention to the strong points of young cadres and help them rapidly grow to maturity. We must make bold use of young cadres, and let them get tempered and acquire more skills in the three great revolutionary movements.

The great proletarian cultural revolution is a great impetus to the development of our social productive forces. The great proletarian cultural revolution and the criticize-Lin Piao and rectify-style campaign have criticized Liu Shao-ch'i and Lin Piao's revisionist line and enabled our various kinds of work to make better headway along Chairman Mao's revolutionary line. Once grasped by the broad masses, Marxism-Leninism-Mao Tsetung thought is transfrormed into a tremendous source of material strength. With struggle-criticism-transformation gaining depth the irrational regulations and system reformed, the superstructure is better adapted to the economic base and the relations of production are better adapted to the need for the development of productive forces. Our agricultural production has brought in bumper harvests for twelve years in succession, and a big rate of growth has been chalked up in industrial production. With a thriving market and commodity prices kept stable, the reputation of renminpi (people's currency) has become higher and higher. In the cultural, educational, health, scientific and technical undertakings, there are also many new achievements. Imperialism and the reactionaries of various countries maliciously attack us and talk nonsense saying that "due to the great

cultural revolution, China's economy has reached an impasse." Lin Piao and company slander China's "national economy as one in a stagnant state." These shameless slanders have thoroughly gone bankrupt in the face of the tremendous achievements in our socialist construction.

When looking at a situation, we must first look at the line. Fundamentally speaking, a favorable or unfavorable situation is determined by the line. So long as we consistently carry out Chairman Mao's proletarian revolutionary line, the situation is always favorable and achievements are always primary. With a clear knowledge of the situation, we can have a deep understanding of the line and general and specific policies of the Party and carry them out properly. On the contrary, if we take the bourgeois stand and make a wrong assessment of the situation, we would lose our bearings and stumble onto the evil road. In the analysis and evaluation of the situation, there has always been a violent struggle between the two classes and the two lines. The revolutionary people are always elated and inspired because of the excellent situation. Lin Piao and company stubbornly take the bourgeois stand, disparage the great achievements of the socialist revolution and construction, obliterate the great fruits of the great proletarian cultural revolution, turn black into white and describe the excellent situation as a mass of pitch darkness. Their aim is to fundamentally change the Party's basic line, topple the proletarian dictatorship and restore capitalism. Therefore, in the criticize-Lin Piao and rectify-style campaign, we must conduct education in the situation and continuously deepen the criticism of Lin Piao and company who vilify the excellent situation and lay bare their rumors and sophistry, so as to enable the broad masses of cadres and the people to further recognize clearly the excellent situation at home and abroad and raise their awareness of class struggle and the two-line struggle.

In order to have a correct knowledge of the situation, we must apply the class-struggle viewpoint and the class-analysis method to the observation and analysis of problems from the high plane of the Party's basic line. The landlord and classes are decadent classes or the decline. Their class interests run counter to the law of social development and dictate their always taking a stand opposed to that of the revolutionary people, their making a wrong assessment of a situation and their running against the current of history. The proletariat is the most advanced and most revolutionary class in history. It is most farsighted and unselfish and most thorough in revolution. Its class interests are entirely synonymous with the law of social development. Only by firmly taking the proletarian stand and applying the viewpoint of dialectical materialism and historical idealism can we have a correct knowledge of the objective law of class struggle, lay hold of the trend of social development and distinguish the essence from the phenomenon and the main trend from the side issues, and make a correct analysis and evaluation of the situation.

Socialist society covers a considerably long historical period. In the historical period of socialism, there are still classes, class contradictions and class struggle, there is the struggle between the socialist road and the capitalist road, there is the danger of capitalist restoration and there is the threat of subversion and aggression by imperialism and social imperialism. We must firmly bear in mind the Party's basic line, be modest and prudent guard against arrogance and rashness, and at all

times keep a sober head. We can never be carried away and let down our guard just because of victory in one or two struggles. Chairman Mao says, "We have won great victory. But the defeated class will still struggle. These people are still exist around and this class still exists. Therefore, we cannot speak of final victory. Not even for decades. We must not lose our vigilance." It should be noted that class struggle and the two-line struggle are protracted and complicated. Revisionism is still the main danger at present. If we forget the Party's basic line and neglect class struggle and the two-line struggle, then we would run the risk of losing the excellent situation we have brought about.

To further develop the excellent situation, the most fundamental thing is to doggedly adhere to the Party's basic line and seriously grasp well such a matter of top importance as class struggle and the two-line struggle. We must continue to go deep into and make a good job of the criticize-Lin Piao and rectify-style campaign. Lin Piao's line is a revisionist line. To criticize Lin Piao and the ultra-Right essence of Lin Piao's line is to criticize revisionism. We must make full use of Lin Piao, this teacher by negative example, and give the broad masses of cadres education in opposing and guarding against revisionism. We must continue to carry out well the socialist revolution in the superstructure including various spheres of culture and grasp properly class struggle in the ideological area. At present, we are waging a struggle to criticize Confucius. It is a component of the criticism of Lin Piao. We must continue to criticize the way of thinking that worships Confucius and opposes the Legalist school, so as to enable the proletarian ideology to further occupy the various positions of the superstructure.

The documents of the 10th Party National Congress stress the grasping of major issues. To grasp major issues, we must grasp the line and political-ideological work. All revolutionary work cannot be separated from the Party's basic line. Our work is very complicated and confused. Only by taking the Party's basic line as the key link in observing and handling problems can we keep a sober head. We must guard against revisionism. To engross ourselves in minor matters without grasping the major issues is very dangerous. If we don't correct ourselves, we will inevitably slide down the revisionist road. We must have a deep understanding of the great significance of the documents of the 10th Party National Congress which stress the grasping of major issues, and raise our consciousness in grasping major issues.

To further develop the excellent situation, we must firmly lay hold of favorable opportunities, "build socialism by going all out and aiming high to achieve greater, faster, better and more economical results," and resolutely and consistently carry out Chairman Mao's policy of "independence; self-reliance, hard struggle and building our country through diligence and frugality." Economically, ours is still a poor country and also a developing country. To build our country into a powerful socialist state, we must firmly rely on the masses, build our country independently and on the basis of self-reliance and hard struggle, and through diligence and frugality." Our firm adherence to this policy consistently advocated by Chairman Mao does not repudiate learning of advanced experiences from other countries. "We must learn from the good experiences of all

countries." But we can never put blind faith in foreign things or rely on the introduction of techniques and equipment from other countries to develop our industry. Our country has great potentialities for stepping up production in industry and agriculture. So long as we trust the masses, rely on them, doggedly adhere to the policy of building our country independently on the basis of self-reliance and hard struggle, and through diligence and frugality, and go into the midst of realities to make investigations and studies and seriously sum up experiences, we can stay undefeated and can surely win new victories in socialist revolution and construction.

In further developing the excellent situation, the fundamental factor is the line and the key lies in the leadership. The leadership must have a good grasp for the basic levels and typical examples in order to keep the whole situation in mind and the typical examples in hand. Grasping major issues cannot be confined to our lips, to documents and to meetings. We must personally dissect the "sparrow," acquire experience and guide in a planned manner unit by unit to solve problems. In laying hold of typical examples, we must keep watch over the most advanced and the most backward. The problems of backward units involve contradictions between the enemies and ourselves but the bulk of them are contradictions among the people. In compliance with the Party's basic line, we must strictly distinguish and correctly handle the contradictions between two different types of contradictions of different nature. Concerning the contradictions among the people, we must do hard and meticulous ideological-political work, turn negative factors into positive ones, further arouse the socialist activism of the broad masses of cadres and the people, and get united to win still greater victories.

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COLLEGE EDUCATION FOR CADRES' CHILDREN

An Application for Permission to Leave College

(Peking Jen-min Jih-pao, January 18, 1974)

Jen-min Jih-pao Editor's Note:

In his application for permission to leave college, Chung Chih-min, a student of the department of political science at Nanking University, consciously criticizes his mistake of entering the university by the "back door". The application reflects in one way the new attack which has been launched by the worker-peasant-soldier students on the ideology of the landlord and bourgeois classes. It reflects a vigorous revolutionary scene on the educational front.

This application raises two important questions: 1. Should the children of the revolutionary cadres temper themselves in the storm of the three great revolutionary movements or rest on the "laurels" of their parents and enjoy "special treatment"? 2. Should revolutionary cadres encourage their children to integrate themselves with workers and peasants and be successors to the cause of the proletarian revolution, or look upon their children as "private property" and encourage them to enter college by the "back door" and use that as a stepping stone to personal fame and career? We suggest that everybody should read the essay "Ch'u Che Counsels the Empress Dowager of Chao" in the "Records of the Warring States". The essay narrates the story of Ch'u Che who advised the Empress Dowager of Chao not to pamper her young son, Lord of Changan! That relates to the internal affairs of the exploiting class. We do not represent the exploiting class but the proletariat and the working class. But if we fail to impose strict demands on our children, they also may degenerate and work for capitalist restoration. Then the property and power now in the possession of the proletariat will be recaptured by the bourgeoisie. This is a major issue bearing on opposing and preventing revisionism and bringing up millions of successors to the revolutionary cause of the proletariat. Doesn't it deserve our serious attention?

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Dear Party committee of the university:

I am a student from the army unit and I have entered the university "by the back door". When the university invited applications for admission last year, my repeated requests prompted my father to phone the cadres department in the military area, asking for my transfer and admission to the university.

After more than one year of studies since my arrival in the university, and in particular after my contact with the workers and the masses during my frequent visits to the mines and factories in accordance with Chairman Mao's teaching "the departments of arts should take all society as their factory" and my encounter with social problems, I began to realize that many of my former ideas were wrong. I gradually came to recognize that entering college by the "back door" is no trifling matter, but is an important matter concerning what line to follow, because it involves a fundamental question--the question of for whom, the question of whether one should use the power given by the people to serve the people or to serve one's own interest! Chairman Mao said, "All our cadres, whatever their rank, are servants of the people, and whatever we do is to serve the people." In adopting the method of "going in by the back door", one misuses the power given by the people to serve one's private interest. This method does not conform to the Party's principle but runs counter to the Party's principle. Some people do not send their children to university through the recommendation and selection of the masses or the proper procedures of the Party organizations, but solve the problem by their own power and influence and personal friendship and relations. Some even regard the openings in the university as "presents" for establishing connections, and the genuine outstanding representatives of the workers, peasants and soldiers are thus barred from the university. Can this method be described as serving the people? No, this is a bourgeois thing! This evil wind corrodes our Party like a plague. It undermines the ties between the Party and the people and the fine tradition of the Party and is incompatible with the proletariat and the Party spirit.

"Building the Party for public interests" or "building the Party for private interests" is the touchstone for distinguishing the genuine Communist Party members from the sham. Why do some people always think of sending their own children to the university and never think of sending the outstanding representatives of the workers, peasants and soldiers to the university in accordance with the Party's principle? It is simply because they think that these are their own children while those are the children of the other people, and in making any decision, they will first consider things for themselves. Why do they always think of sending their own children to the university, and never think of sending them to the countryside, factories and army units? It is simply because they think that the socialist new university is a stepping stone to personal fame and career just like the universities in the past and that going to university means "better prospects and education".

The ideological basis of "going in by the back door" lies in the remnants of the bourgeois concept of private ownership and the social basis of "going in by the back door" lies in the remnants of the bourgeois jurisdiction. In a word, "going in by the back door" is not a proletarian thing but a bourgeois thing. Lin Piao and company, the capitalist-roaders within the Party who vainly attempted to restore capitalism, were accustomed to using this evil practice of boasting, flattering, touting and "going in by the back door" to ingratiate themselves with our cadres and corrode our cadres, to form factions for selfish ends and to split up and destroy our Party. In order to practice Marxism, unite and be open and aboveboard, we must struggle resolutely against the evil practice of "going in by the back door"! The proletarian revolution cannot be carried through to the end under the

socialist conditions without eliminating this evil practice. This is a question of the line.

The power given by the people should be used only to serve the people and definitely should not be used to pursue our own interests or the private interests of a small group of people, because ours is the Communist Party and not the Kuomintang. Our political power serves the people and does not oppress the people. As early as at the birth of the Paris Commune, the first government by the people in the world, Marx pointed out, "All the prerogatives enjoyed by and special allowances granted to the senior government officials in the country have been abolished with the disappearances of such officials. The public functions of society are no longer the private property of the messengers in the central government." During the great proletarian cultural revolution, our great leader Chairman Mao pointed out even more clearly that "having close ties with the masses is most fundamental in reforming state organs." Only by upholding such principles can we guarantee that our country does not change its color and that our cadres do not turn revisionist. Only thus can our socialist revolution be carried through to the end!

As cadres of the Party, we should strive to serve the people and should not "seek special treatment". As children of the cadres, we have no right at all to alienate ourselves from the masses of people and become the "young lords and ladies" of the bourgeoisie.

In the past, I used to think that I came of a family of good background. My father followed Chairman Mao in making revolution right from the period of the Chingkang Mountain. He joined the Long March and took part in the war of resistance. He went from the war to resist US aggression and aid Korea to the frontline of the Yellow Sea ... I used to feel that since I came from a family which had rendered such "meritorious services" to the revolution, there was nothing wrong with my receiving a little special treatment.

No! My former ideas are wrong! Why can't the children of the cadres become independent of the "special treatment" of their parents and create their own lives? What have we done for the people? What right do we have to enjoy special treatment? Entrance to the university based on a telephone call is unjustified. An even greater danger lurks in the ideas of those people who think of themselves as superior to other people in personality and entitled to special treatment because of their good family background. If such ideas were allowed to develop, they would lead to the emergence of a "privileged class" and revisionism.

The great teachers of revolution have repeatedly stressed in many works the possibility of such a degeneration. The realities of Soviet social-imperialism and the practice of the great proletarian cultural revolution have all the more enabled us to see clearly this point: the children of the cadres have for a long time lived under better living conditions and alienated themselves from the masses of workers and peasants and productive labor. If they do not pay attention to remolding their own world outlook, it is rather easy for them to become captives of bourgeois ideology and to

manifest revisionism in their person. I have myself in mind in saying these words, and these words are primarily directed against myself.

What a dangerous thing it is for us to manifest revisionism! Could the regime bought with the blood of our parents and revolutionary forerunners be lost before us? No, definitely not! We should not rely on our parents for our livelihood, but politically, we must carry on their cause, and carry through to the end the proletarian revolution which they have not completed.

To become genuine proletarian revolutionary fighters, we must be determined to completely transform ourselves. The method of "going in by the back door" is unfavorable to the remolding of our world outlook. It helps us to avoid the heated struggle and leads us to the road of individualism. It certainly can do a lot of harm and is the "gateway to death" leading to revisionism.

Dear university Party committee, narrated above is my understanding of my entrance to the university "by the back door". Such ideas had gradually been formed before the summer vacation, and during the vacation I discussed my opinions with my parents. They both supported my views and shared my understanding of the question. After my return to the university, I have talked with my comrades in the department. Now the studies of the documents of the Tenth Party Congress have further strengthened my determination to rectify my mistake. Chairman Mao teaches us, "Our duty is to hold ourselves responsible to the people. Every word, every act and every policy must conform to the people's interests, and if mistakes occur, they must be corrected--that is what being responsible to the people means." In my entrance to the university, I was not recommended and selected by the masses, and most important of all, I had not observed the principle of the Party and the procedures for enrollment. Therefore I am applying to the Party committee for my transfer back to the army unit.

I am resolved to go back to the army unit I came from, modestly accept re-education by workers, peasants and soldiers, strive to remold my non-proletarian ideology, temper and remold myself in the three great revolutionary movements and be a true successor to the revolutionary cause of the proletariat.

Saluting the revolution,

Chung Chih-min, Second-year student
of the specialty in philosophy,
Department of Political Science.

September 28, 1973

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JOINT PLA-MILITIA BORDER DEFENSE

Joint PLA-Militia Border Defense in Inner Mongolia, Sinkiang and Tibet

(NCNA-English Peking, Feb. 1, 1974)

frontier guards of the people's liberation army stationed in inner mongolia, sinkiang and tibet are joined by local militia and people of various nationalities in defending china's borders.

p.l.a. commanders and fighters on the long border of inner mongolia with militiamen and the people always study chairman mao's writings on people's war and discuss the class struggle at home and abroad and the importance of the strengthening of army-civilian defence work.

many commanders and fighters have undertaken military training with militiamen and patrolled together. a militiaman and his family in the east uchumucin grasslands have been defending the border area with frontier guards during the past eight years. they made a family shooting range for training and take it whenever they move. all the members are now skilled marksmen.

joint army-civilian defence is being consolidated in sinkiang. militia and people of kazakh, uighur, khalkhas, tajik and other nationalities living in altai, ili and tahcheng and on the pamirs patrol all the year round with the frontier guards. one veteran herdsman has tended his flocks on mountain slopes and ridden with armymen in patrolling the border during the past 15 years. he reported important information on many occasions to the frontier guards and was commended.

the frontier guards stationed in tibet train militia personnel. a battalion help the militia set up a cavalry detachment. the commanders and fighters study politics and military skill with the militiamen. the cavalry detachment has now become an important force in the border defence.

the chagla mountains was blocked by snow last winter. a group of frontier guards and militia were on duty and helped each other fulfil the task over 40 days and nights of hard struggle. recently frontier guards in tibet and the local militia summed up their experience and are determined to heighten their vigilance still more and be ready at all times to destroy any enemies who dare to intrude.

POWER INDUSTRY

Southwest China Province Expands Power Industry

(NCNA-English Chengtu, Feb. 1, 1974)

a giant power grid of more than 10,000 kilometres in length now carries electricity to almost every corner of southwest china's vast szechwan province. it covers the more than 190 counties and cities in the province and over 70 per cent of its rural people's communes.

guided by the principle of "taking agriculture as the foundation and industry as the leading factor", the provincial power industry department has worked hard to increase the supply of electricity to rural areas to help develop farm production. the length of high-voltage transmission lines for rural areas is now four times the figure for 1965, the year before the start of the great proletarian cultural revolution.

during the cultural revolution, the workers drew on their past experience and revised the plan for the expansion of the power industry in accordance with the need of agricultural and industrial development. efforts were concentrated on tapping the province's abundant water resources. the generating capacity of the new hydro-power stations built in recent years accounts for one-fourth of the province's total. the number of small hydro-power stations in rural areas exceeds 5,000.

last year the province produced more than twice as much electricity as in 1965, or more than 40 times as much as in 1949, the year of liberation.

SCENIC SPOTS

Socialist Construction Adds to Natural Beauty of East China Hsien

(NCNA-English Hangchow, Feb. 1, 1974)

new reservoirs, hydro-electric stations, irrigation canals, forests and orchards built after liberation have added to the beauty of tientai county in east china's chekiang province.

known for its picturesque mountains, waterfalls, fountains and caves, tientai county was a favourite spot of chinese classical poets and painters down the ages. but the labouring people there could hardly admire the natural beauty when their farmland was often hit by flood or drought and gave meagre harvests. rich water resources remained untapped because the ruling classes did not bother and the labouring people were too poor to do anything.

one of the attractive scenes in tientai county are two peaks that rise abruptly 60 and 70 metres on either side of a narrow gorge through which mountain torrents used to cause havoc to local peasants. a handsome granite-faced arc-shaped dam has now been thrown across the gorge to form a 2,500,000-cubic metre capacity reservoir.

built by members of the "red flag" people's commune in three winters and springs, the reservoir frees over 500 hectares of farmland from the scourge of drought or waterlogging.

the highest peak in the tientai range, mount huating, which is 1,138 metres in height, is shrouded almost all the year round in clouds and mist. the tea grown on the mountain is therefore known as "yunwu" (cloud-and-mist) tea. a new 26-hectare tea garden opened after liberation now produces three tons of this fine tea a year.

the precipitous peak overlooks a multitude of minor peaks around, now all green with pines and firs for tens of kilometres around. the scene is like a chinese landscape painting. large members of trees have been planted by a state forestry plantation since it was established in 1953.

these are but part of the changes that have taken place in this scenic county with a population of 400,000. altogether 6,400 reservoirs have been built to bring 80 per cent of the county's land under irrigation.

the county's 96 small hydro-electric power stations, two-thirds of which were built during the cultural revolution, now supply 31 of its 36 communes with electricity.

twentytwo people's communes are pooling their efforts to build a 120 million-cubic metre capacity reservoir under a unified state plan. when completed, it will ensure good harvests for most of the county's farmland. a 16,000-kw power station will be built on the reservoir.

improved irrigation has led to the change from growing one crop to two of rice a year. part of the fields have an extra crop of wheat or other over-wintering plants. grain output topped 7.5 tons in 1972 and 1973 as against three tons at the time of liberation in 1949 and 4.73 tons in 1965, the year before the cultural revolution began.

to diversify its economy, the county has also expanded production of tea, fruit, silk cocoons and medicinal herbs. the area of tea gardens has been quadrupled since liberation and now reaches 2,600 hectares.

motor roads now reach all 36 communes in the county. one road goes up mount huating, which is known for its spectacular sunrises.

the county has more than 150 factories covering machine-building, electronics, glass and other building materials, paper, silk-reeling and wine-making. the machine-building plants make diesel engines for tractors, well-drilling equipment, rice-threshers, electric motors, flour mills and rice-husking machines.

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* FOREIGN RELATIONS *
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CHINA AND FINLAND

Finnish Government Trade Delegation Arrives in Peking

(NCNA-English Peking, Feb. 1, 1974)

a finnish government trade delegation led by jon groop, assistant director of the foreign ministry, arrived here by air this evening.

the delegation was greeted at the airport by sun so-chang, a deputy director under the ministry of foreign trade. diplomatic officials of the finnish embassy here were also present.

the delegation has come to negotiate and sign the 1974 trade agreement between the governments of china and finland.

CHINA AND JAPAN

Jen-min Jih-pao Article: An Act Merits Attention

(NCNA-English Peking, Feb. 2, 1974)

the "people's daily" today carries an article by lin po entitled "an act merits attention". full text of the article reads:

recently more than 20 members of a japanese organization named "seirankai" called some people to a meeting in tokyo at which they frantically opposed china and preached the revival of japanese militarism. they are small in number and cannot have much influence on the public, but they represent a noteworthy trend in the present political situation in japan.

born after the establishment of diplomatic relations between china and japan, the "seirankai" comprises a small number of dietmen of the liberal democratic party of japan. from the outset this organization has set before itself the task of opposing and undermining the good neighbourly and friendly relations between japan and

china and brazenly advocated "two chinas". they engaged in many activities in the past few months and published "the basic foreign policy of seirankai" not long ago. this time they raised a hue and cry by gathering a crowd for a meeting in tokyo. all this has completely revealed the reactionary features of the tiny gang.

taiwan is a province of the people's republic of china and an inalienable part of china's sacred territory. the "seirankai" elements, however, incessantly entertain the ambition of seizing the chinese territory taiwan, alleging that "it is wrong to abandon taiwan" and that there "must in the future" be "closer" "cooperation" with the chiang gang; they even bluster that this is "a matter of life and death to the security" of japan. we are only too familiar with this kind of outcries which are militaristic pure and simple. for several dozen years, we have been fed up with such ravings as "taiwan is japan's lifeline" and "manchuria and mongolia are japan's lifeline". we not only have heard such ravings but actually saw old-time japanese militarists occupying these places by force of arms. but what were the consequences that followed? the fateful end of hideki tojo and his like is well known. we give a solemn warning to the handful of fascists in the "seirankai": the chinese people will surely liberate taiwan. it is futile for you to engineer any scheme to annex china's taiwan province, and any such activities will only mean the lifting of a rock only to have one's toes squashed.

similarly, the "seirankai" elements adopt a vehemently hostile stand towards the democratic people's republic of korea. they not only vilify the joint statement between north and south korea but make an open cry for "heightened vigilance" against "the trend towards calling for reunification of the korean peninsula". this is a serious challenge to the whole korean people and a vicious slander against korea's cause of reunifying the fatherland independently and peacefully. the joint statement between north and south korea is a good beginning for the korean people's cause of reunifying their country peacefully. the independent and peaceful reunification of korea is a cause that accords with the popular feeling and the general world trend. it enjoys very deep sympathy and great support from the world people including the japanese people. a handful of japanese fascists absolutely cannot hold back the forward march of the korean people.

though its membership is small, the "seirankai" has no small ambition. it dreams of annexing taiwan and going back to korea and openly declares as its goal the "establishment of an asia-oceania sphere" -- another name for the "greater east asia co-prosperity sphere" of the past. to this end, it advocates in japan a fascist rule, armament expansion and revision of the constitution, and gives publicity to the may 15 and february 26 incidents, saying that similar incidents "are lurking right in front

of our eyes." it is making the greatest effort to prepare public opinion for a fascist military coup d'etat.

the japanese people have suffered deeply from the doings of the japanese militarists. the japanese people whose consciousness has been heightened enormously after the second world war will absolutely not allow the militarists to throw them into the abyss of sufferings again. moreover, china, korea and asia today are no longer what they were. but one must not lose sight of the evident fact that a militarist force exists in japan. the shadow of the fascist clown yukio mishima, who has committed harakiri, still lingers on. inheriting the mantle of their predecessors and flaunting confucius' tattered flag of "benevolence, righteousness, propriety, wisdom, sincerity and filial piety", the "seirankai" elements are now again rearing their ugly heads. this cannot but arouse serious public attention.

the japanese people have friendly feelings towards the chinese people. japan-china relations became normal when prime minister tanaka and foreign minister ohira visited china in september, 1972. the good neighbourly and friendly relations between china and japan are developing steadily. the japanese people as well as the chinese people cherish the hope that the friendship between the two peoples will last for generations on end. japan-china friendship is a mighty historical current that cannot be stopped by any force. with its activities meeting with vehement protest from various circles in japanese society, the "seirankai" has become very notorious. voices of resentment over its anti-china activities have been heard even within the "seirankai". no matter how blatantly the handful of japanese fascists may act, they can in no way undermine the friendly relationship which is developing with every passing day between the japanese and chinese people.

Anti-China, Anti-Communist Elements on the Move in Japan

(NCNA-English Tokyo, Feb. 1, 1974)

the activities of a handful of japanese right-wing elements who are anti-china and anti-communist have again become rampant recently. this is a development which merits public attention.

on january 26, the "seirankai," an organisation comprising a handful of dietmen of the ruling liberal democratic party, held in tokyo a "national meeting" marked by rabid anti-china and anti-communist propaganda and agitation for militarist revival. apart from eiichi nakao, chieftain of the "seirankai", and 22 other members of the organization, the meeting was attended mainly by members of the "support associations" of "seirankai" members as well as members of right-wing organization which once worked under the auspices of yukio mishima, an infamous militarist.

speaking at the meeting, a handful of rightists of the "seirankai" frantically opposed china by viciously attacking chinese leaders, singing the praises of chiang kai-shek, a political mummy long spurned by the chinese people, and indicating their attempt to dip their finger in china's sacred territory taiwan province. they clamoured that "it is wrong to abandon taiwan", that there "must in the future" be "closer" "cooperation" with the chiang gang, and that this is "a matter of life and death to the security" of japan. it is known to all that taiwan province is an inalienable part of the territory of the people's republic of china. by making these outcries which are a serious interference in china's internal affairs, the "seirankai" elements have set themselves openly against the chinese people.

one of the "seirankai" elements said, "the most important thing japan has lost is the confucianist spirit which japan once possessed, namely, benevolence, righteousness, propriety, wisdom, sincerity and filial piety." this statement proves that, like all reactionaries in the world, the handful of japanese rightists have come out with confucius to save themselves from doom.

this handful of rightist elements made the utmost effort to fan up reactionary chauvinistic feelings and advocate aggression and expansion abroad. they declared that they would "fight on" until their "banner of justice (which should read: sinister banner of fascism and militarism -- editor) is planted throughout japan and in all corners of the world." they raved about another "advance to the world" today, saying that "here lies the 'seirankai' spirit." this fully reveals their wild ambition to take the beaten track traversed by militarism for

aggression in asia. one speaker disclosed at the meeting the possibility of an ambitious attempt to engineer a fascist coup d'etat. he said, "japan experienced the 'may 15' and 'february 26' incidents (a reference to the two military coups staged by some japanese fascists before world war two -- editor). maybe similar incidents are lurking right in front of our eyes. the 'seirankai' will perform its duties as it thinks fit."

the "seirankai" is a reactionary organisation knocked together in july 1973. at its first meeting, held in tokyo, it decided on actitivities hostile to china and the democratic people's republic of korea. members of this fascist organisation which sets itself against china, against communism and against the people are required to enter into "alliance in blood" by cutting their fingers as a token of their resolve to "sacrifice their lives" if necessary to achieve its reactionary goals. soon after its founding, some members of the organisation, together with some other liberal democratic dietmen, sneaked into china's taiwan province for conspiratorial activities designed to disrupt the friendly relations between japan and china.

the "seirankai" received support from the right-wing forces in japan immediately after its founding. on december 7 last year, japanese war criminal, first class, okinori kaya and some reactionary men of letters specially held a meeting in tokyo to brace up the "seirankai", lauding it as the "dawn of japan" and urging it "not to forget" the "guts" of those fascists who engineered the "february 26" incident.

it was not accidental for a reactionary "national meeting" to have taken place on january 26, the same day as the japanese workers took their first joint action in the spring struggle. exploiting the worsening political, economic and social crises in japan, the "seirankai" tried to whip up reactionary chauvinistic sentiments and prepared public opinion for sabotaging japan-china relations and staging a coup d'etat to institute the fascist dictatorship. a japanese correspondent described the "seirankai" meeting as "a danger signal."

since late december last year, some japanese rightist organizations have held various meetings in a strenuous effort to advocate arms expansion and the revival of militarism. "sacrifices to the soul of the dead" were held in memory of yukio mishima on december 25 in some 30 places in 21 prefectures, at which the militarist was prettified as "a patriot worrying about the destiny of the country". meanwhile, reactionary works by yukio mishima have been reprinted in great quantities. japanese rightists have published in eight editions a "biography" of kazuteru kita, one of the rightist ringleaders in the "february 26" incident, and produced a film glorifying him, which has been put on show throughout the country.

the reactionary activities of the japanese ultra-rightist force run counter to the interests of the japanese people. they have met with opposition by the japanese people, some opposition parties, mass organisations as well as far-sighted personages within the liberal democratic party. "yomiuri shimbun" reported on january 31 that critical voices within the party against the "seirankai" rally of january 26 have become louder and louder.

Sian-Nara Official Bonds of Friendship Proclaimed

(NCNA-English Sian, Feb. 1, 1974)

the promulgation of official bonds of friendship between sian and nara as from february 1 was formally announced by sun chang-hsing, chairman of the sian municipal revolutionary committee, and chuzaburo kagita, mayor of nara. the announcement was made at a mass rally here today attended by more than 1,200 people from all walks of life to warmly welcome the japanese nara municipal friendship delegation.

an atmosphere of the friendship between the peoples of china and japan prevailed throughout the auditorium of the sian municipal revolutionary committee, where the rally was held. as mayor chuzaburo kagita and other japanese friends mounted the platform in the company of chairman sun chang-hsing and others, they were greeted with warm applause. children presented them with bouquets.

chairman sun chang-hsing spoke at the rally. on behalf of the municipal revolutionary committee and the people of the city, he expressed warm welcome to mayor chuzaburo kagita and members of the nara municipal friendship delegation and extended, through them, cordial regards to the people and friends of various circles of nara city.

he said that the two cities of sian and nara have long records of history. friendly exchanges between the two cities, existed in the past and still continue at present. with a hope to further develop the friendship between the peoples of the two cities, mayor chuzaburo kagita has over the past few years raised the proposal many times that the two cities established official bonds of friendship. we accepted his amiable proposal with great pleasure.

sun chang-hsing said, the chinese and japanese peoples want friendship and unity, and this is an irresistible trend. the establishment of the official bonds of friendship between sian and nara is the inevitable result of the development of the friendly relations between the peoples of the two countries and the two cities. it also marks a new starting point in the friendly exchanges between the people of the two cities. we cherish very much the achievements we have already made and still look forward to the future. let our peoples of the two cities work hand in hand in accordance with the spirit and principles of the china-japan joint statement, and make common efforts to consolidate and develop the friendly and good-neighbourly relations between china and japan and strengthen the friendship and unity between the peoples of the two countries and the two cities.

mayor chuzaburo kagita said: "the announcement to the world of the promulgation of official bonds of friendship between china's sian and japan's nara, ancient capitals of the two countries is a highly significant event in world history as well as in the annals of the friendship between japan and china. the profound, friendly exchanges of nara city with china date back to more than 1,000 years ago. the people of nara still preserve the relics recording the friendly feelings between the peoples of japan and china and the friendship between the two countries and make them part of their cultural life. we nara people have intimate feelings for the chinese people, and the sian people in particular.

mayor chuzaburo kagita said: "we hope to make the establishment of official bonds of friendship between the two cities a new starting point in developing the friendly contacts and cultural and economic exchanges between japan and china and between our two cities on the basis of equality and reciprocity, accelerating the development of the two cities and strengthening the friendship of the peoples of the two countries in line with the spirit and principles of the japan-china joint statement."

at the end of his speech, mayor chuzaburo kagita said that he would bring home the profound friendship of the chinese people for the citizens of nara city and pledged to make contributions to the everlasting friendship between the two cities and to the development of the friendly relations between japan and china.

after their speeches, sun chang-hsing and chuzaburo kagita exchanged silk banners and souvenirs amidst warm applause. the banner presented by the sian municipal revolutionary committee was inscribed with "the friendship between the peoples of china and japan will last forever". the banner presented by the nara municipal friendship delegation was inscribed with "japan-china friendship".

also present at the rally were leading members of the sian municipal revolutionary committee and other departments concerned, including peng tien-chi, yen hsiang-pi, chang hsueh-tao, hsieh pang-ting and wei ming-chung.

CHINA AND YEMEN

Chairman Salem Robaya Ali Receives Chinese Ambassador

(NCNA-English Aden, Jan. 31, 1974)

salem robaya ali, chairman of the presidential council of the people's democratic republic of yemen, received and had a friendly talk with chinese ambassador tsui chien at the presidency here on january 29.

democratic yemeni foreign minister mohammed saleh mutie and director of the presidential council office zaid suleiman were present.

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MUSIC

Reversing the Verdict on the Black Line in Literature and Art Will Not Be Tolerated

- Exposing the essence of the revisionist fallacy on music without a title

by

the College of Music of the Central May 7 Art University

(Peking Kuang-ming Jih-pao, January 17, 1974)

Recently, there is an argument claiming that the bourgeois musical works without titles from the West have "no significant social content," "express merely changes and contrasts of certain moods" and are "healthy" and "open-minded." It hints that they should be given free access to the stage of socialist literature and art.

We hold that this argument is an extremely erroneous revisionist fallacy. It negates the fact that music is a product reflecting the life of a given society in the minds of people, propagates subjective idealism and opposes dialectical materialism. It uses a series of such class-transcending abstract concepts as "mood," "healthy" and "open-minded" to liberate the class nature of music, to propagate the bourgeois theory of human nature and to oppose the Marxist theory of class and class struggle.

Since time immemorial, the use of subjective idealism as the foundation of philosophy with the theory of human nature of the landlord and bourgeois classes as the core has been a common characteristic of all literary and art theories opposing Marxism. Particularly in the field of music, musicians of the landlord and bourgeois classes are accustomed to distort and exaggerate certain particularities that make music different from other forms of literature

and art, and have fabricated lots of strange talk. They say that "music is music and nothing else," that "sound can only express music and nothing else" and that music is "abstract" and "absolute" and has "no relation whatsoever with objective things in life," etc. They try their utmost to describe music as a weird and ethereal thing transcending realities, times and classes. In China, renegades and traitors Liu Shao-ch'i, Lin Piao, Chou Yang and their ilk, for many years had also all along advocated this kind of anti-Marxist concept in literature and art. For example, Liu Shao-ch'i after seeing feudal, bourgeois and revisionist works of literature and art said, "As long as they can enable people to relax, they are good." "Reformism is nothing to be afraid of as long as it is not harmful." Lin Piao nonsensically said that literature and art did not originate from social life, but from "inspiration" which was like "a flash of lightning or a spark from the flintstone that vanishes immediately." Chou Yang on the other hand vociferously played up the "beneficial and harmless" works "without political content." All these bourgeois fallacies have been thoroughly exposed and criticized in the great proletarian cultural revolution. Under the guidance of Chairman Mao's revolutionary line, a number of dazzling proletarian revolutionary model plays have captured the stage of literature and art in China, and thus brought unprecedented prosperity to professional literary and art creations as well as amateur literary and art creations by workers, peasants and soldiers. Under the incentive provided by the spirit of the 10th Congress of the Party and the impetus given by the movement to criticize Lin Piao and rectify the style of work, the battlefront of socialist literature and art in China, like other battlefronts, has become more vigorous and flourishing.

Under this situation, what does the re-emergence of the bankrupt revisionist theory of music under the cover of "music without a title" mean after all?

Evidently, it shows that the influence of subjective idealism, the bourgeois theory of human nature of the bourgeoisie still exist, and the pernicious influence of the black line in literature and art line are still present in the musical world. It reflects the protractedness of the struggle between the proletariat and the bourgeoisie in the ideological sphere. But the question is not limited to this.

Marxism holds that the emergence of every trend of thought in society is invariably linked up with origin of a certain ideological system of specific class in history. However, the appearance of this trend of thought in society at this period under this form and its development and evolution, are all determined by the condition of class struggle in society at the time and place. Just as Lenin had pointed out: "In the analysis of any social problem, the absolute demand of the Marxist theory is to assign the problem to a specific sphere in history." Regarding the revisionist fallacies on how to deal with the question of music without a title, we should also dissect it according to this theory, for only in this way can we see the reason for repeating the same old tune.

Chairman Mao pointed out that the great proletarian cultural revolution of China "is completely necessary and extremely timely for consolidating the dictatorship of the proletariat, guarding against capitalist restoration and

building socialism." Overjoyed, delighted and inspired, the broad masses of workers, peasants, soldiers and revolutionary people thought the idea was excellent. But a small handful of class enemies at home and abroad mortally feared and bitterly hated it, and were of the opinion that it made a mess of things. They did everything they could to attack it, tried to reverse the verdict, and dreamed of capturing back their lost "paradise."

Whether we consolidate and develop the great gains of the great proletarian cultural revolution and push history forward or let the already toppled landlord and bourgeois classes and their agents within the Party stage a comeback, turn back the wheel of history and practice restoration, is a violent and complicated class struggle and two-line struggle. The revisionist fallacy on the question of music without a title is objectively tailored exactly to the political need of a small handful of class enemies at home and abroad for attacking the great cultural revolution, reversing the verdict of the great cultural revolution and carrying out capitalist restoration as well as for creating public opinion for such political need.

First, this fallacy holds that the bourgeois music works without titles from the West "have no profound social content," which is to say that they are absolutely safe and dependable politically, (and what is more, possess also the strong point of being "healthy and open-minded"). Because of this, they should not and need not be criticized, but instead, they should be promoted energetically and propagated. What is worthy of note is that, if this fallacy should have its way, a breach will be created here, and on the heels of music without a title, a large number of reactionary literary and art works of feudalism, capitalism and revisionism that had been hit heavily by the storm of the great proletarian cultural revolution, could fly the colors of being "healthy and open-minded" and return grandly and formally to the stage. If this is not a settlement of accounts in the reverse and a counter-attack on the great cultural revolution, what is it?!

Second, revisionist fallacies of this kind have already been thoroughly criticized in the great cultural revolution, but they are now openly put up for sale again. This amounts to using things which have been affirmed to be wrong to negate things that are correct, and actually to attacking the great cultural revolution for "making a mistake" in the criticism of the black line in literature and art and calling for the "rehabilitation of its reputation." Before the arrival of the main force, there comes first public opinion. In its wake the all-round restoration of the landlord and bourgeois classes as well as their agents within the Party will follow, and the victory of the great proletarian cultural revolution will be swept away down the river. If this is not reversing the verdict, what can it be?!

Finally, these fallacies fully expose their blind worship of bourgeois literature and art and their servile attitude which is robbed of the proletarian stand. They actually call upon the proletariat to give the green light to bourgeois ideology. This is precisely tailored to the need of imperialism and social-imperialism for carrying out subversion and aggression against dictatorship of the proletariat in China from all sides including the various spheres of culture. Is this not a complete betrayal of the basic line of the Party?

Because of this, we can never take lightly the revisionist fallacies regarding the question of music without a title. We must pay attention to this discussion. Naturally, we must also not think that after holding discussions and writing a few articles, the bourgeois ideology will pull down its flags and muffle its drums. This way of looking at class struggle is too naive. As long as there are classes in society, whenever an opportunity arises, all kinds of bourgeois trends of thought will mount the stage. The task of the proletariat is to maintain a cool and sober head, and the moment trends of thought of this kind appear, we must criticize and struggle against them again, and carry on the fight with unflagging efforts.

As for how to deal with the literary and art legacy of ancient times and foreign countries, including the titled and untitled musical works of the period with the bourgeoisie in the ascendant, the consistent attitude of the proletariat is to oppose thoughtless and wholesale adoption or thoughtless rejection, to adhere firmly to the policy of "making the past serve the present and foreign things serve China" and "weeding out the old to let the new emerge" as laid down by Chairman Mao, to critically assimilate useful things from ancient people and foreigners, and to use them as a mirror in the creation and development of proletarian socialist new literature and art. However, we must firmly oppose the erroneous tendency of praising things foreign and finding fault with things Chinese or praising the past and finding fault with the present.

Chairman Mao teaches us, "Party members may form a united front against imperialism and feudalism together with some idealists or even religious followers built on political action, but they definitely cannot agree with their idealism or their religious dogma," and "they definitely cannot form a united front with any reactionary idealism." We must firmly bear in mind this teaching of Chairman Mao's, maintain the ideological and political independence and principled stand of the proletariat, firmly grasp such an important matter of class struggle and the two-line policy as the criticism of the revisionist fallacies on the question of music without a title on the literary and art front, "read and study seriously and have a good grasp of Marxism," and under the guidance of Chairman Mao's revolutionary line, repulse the assaults of the bourgeoisie and carry the proletarian revolution in literature and art through to the end.

* * *

CRITICISM OF LIN PIAO

Revolutionary New Things Are Invincible

- a criticism against Lin Piao's crimes in attacking socialist new things

by

Wen Ch'eng (文 成) and Ch'eng Hsüan (程 萱)

(Peking Kuang-ming Jih-pao, January 19, 1974)

Baptized in the great proletarian cultural revolution, the broad revolutionary masses are radiant with great socialist activism and creativity, and a large number of new socialist things have emerged in an endless stream. The revolution in literature and art, the revolution in education, the rustication of educated youths, the "May 7" cadres school, the barefoot doctors, etc., are like bamboo shoots after spring rain, flowers of all hues in full bloom. The emergence of these new things is a result of the victory of Chairman Mao's proletarian revolutionary line over the revisionist line and a concrete manifestation of the persistent continuation of the revolution under the proletarian dictatorship and of the implementation of the Party's basic line. It represents the general trend of the forward development of history, and is conducive to the consolidation of the proletarian dictatorship, the prevention of capitalist restoration and the building of socialism. At their first appearance, these revolutionary new things show incomparable vitality and a brilliant future for development.

What attitude should we assume toward a revolutionary new thing? Should we walk ahead of it and warmly support it or stand behind to find fault with and denounce it, or stand against and attack and smother it? This is a touchstone for distinguishing whether a person is a revolutionary, a conservative or a counter-revolutionary, a watershed between the genuine and sham Marxists.

The great teachers of proletarian revolution are always full of enthusiasm in their approach toward revolutionary new things. Over a century ago, although the first proletarian regime in human history--the Paris Commune managed to survive for only 72 days, Marx highly praised and warmly supported the revolutionary struggle of the Paris workers and declared to the whole world: "The principle of the commune is eternal." (Collected Works of Marx and Engels, Vol. 17, page 677) After the October Revolution, Lenin gave a very high rating to the first communist voluntary performance of labor on Saturdays by the workers of the Moscow-K'ashan Railway and described it as a "great pioneering undertaking" and the "bud of communism." (Collected Works of Lenin, Vol. 29, pages 371, 392)

In the half century spent in leading the Chinese revolution from victory to victory, our great leader Chairman Mao has at all times shown great revolutionary enthusiasm in unearthing in time and supporting with vigor proletarian new things, and set brilliant examples for us. At present, the socialist new things appearing on various fronts are all growing up under Chairman Mao's direct support and personal concern.

On the eve of the great proletarian cultural revolution, Chairman Mao incisively pointed out that the health department was "the health department for the urban lords" and the cultural department "the department of emperors and princes, generals and ministers." The way was thus paved for the appearance of the cooperative medical service, the growth of barefoot doctors and the popularization of model plays in the great proletarian cultural revolution.

During the great proletarian cultural revolution, at the first appearance of the Red Guards, Chairman Mao personally wrote a letter in support, and wearing a red armband, he mounted the T'ienanmen to receive over ten million young Red Guard fighters and touch off the raging flames of the great proletarian cultural revolution. With the deepening of the movement, Chairman Mao gave judicious guidance according to circumstances and issued the great calls, "It is highly imperative for the educated youths to go to the countryside to receive re-education from the poor and lower-middle peasants" and "Send the broad masses of cadres to the lower levels to do manual labor." The Red Guard campaign was thus guided onto the broad path of integration with workers and peasants, and the broad masses of cadres were enabled to grow healthily along the brilliant "May 7" road. Conditions were created for the training and upbringing of millions of successors to the proletarian revolutionary cause.

At the first appearance of the "three-in-one combination" revolutionary committee created by the working class and the masses, Chairman Mao immediately praised it saying, "The revolutionary committee is good." In all places throughout the country were set up new organs of proletarian power, and the proletarian dictatorship was further consolidated.

In a word, at every stage of the great proletarian cultural revolution, Chairman Mao always continuously unearthed and personally supported the new things one by one with the sharp eyes and great drive of a teacher of the proletarian revolution, thus enabling this great revolution to win great victories step by step.

All reactionary classes and opportunists and revisionists representing their interests are obstinately opposed to revolutionary new things. Bourgeois careerist, conspirator, counter-revolutionary double-dealer, renegade and traitor Lin Piao is a hangman who smothered the new things and was a defender of decadent things. Especially in the great proletarian cultural revolution, he took the bourgeois reactionary stand, and prompted by the counter-revolutionary need to usurp leadership and seize power in the Party and the state, he stopped at nothing in negating the great achievements of the socialist revolution and construction and of the accomplishments of the great proletarian cultural revolution. He gnashed his teeth in hatred because of the vigorous development of socialist new things and devised all ways and means to disparage and undermine them. In the notorious plan for an armed counter-revolutionary coup d'etat entitled "Outline of Project '571'," Lin Piao and company maliciously slandered the rustication of the broad masses of educated youths and their following the revolutionary road of integration with workers and peasants as "reform through labor in disguise" and attacked the sending of cadres to do labor at lower levels and to "May 7" cadres schools as "unemployment in disguise," and smeared the excellent situation appearing on all fronts after the great proletarian

cultural revolution as "the stagnation of the national economy," in a vain attempt to negate the whole socialist system, change the Party's basic line, topple the proletarian dictatorship and restore capitalism. The attack of socialist new things by the Lin Piao anti-Party clique has thoroughly exposed their hideous features and their ultra-Right essence.

The support of socialist new things is the essence peculiar to the proletariat. This is because the proletariat is the greatest class in human history, most thorough in revolution. It represents the trend of development of the time and decides the direction for the advance of history. "The supersession of the old by the new is a general, eternal and inviolable law of the universe." The historic mission of the proletariat calls for the transformation of things and the attainment of revolutionary aims in conformity with this basic law and according to the inherent dialectics of things: To supersede moribund things with new things, to overcome capitalism with socialism and finally to realize communism.

Just as the kind of melon produced is dictated by its kind of vine, so what is said is typical of a class. The malicious vilification of socialist new things by the Lin Piao anti-Party clique is dictated by their class nature. Swindlers like Lin Piao are the agents of landlords, rich peasants, counter-revolutionaries, bad elements and rightists and of imperialism and social imperialism within our Party and are reactionaries running counter to the revolutionary current. To recapture the lost "paradise" of the exploiting classes, they are bound to cling desperately to the corpses of old things. The nature of the reactionary class on the decline necessarily determines looking upon revolutionary new things as thorns in their flesh which they are keen on removing. It determines their looking upon the moribund old things as straws to clutch at in their deathbed struggles and brickbats for knocking at the door of capitalist restoration and their trying their utmost to play up and beautify them. Under the condition of proletarian dictatorship, for the purpose of covering themselves up and deceiving the masses, the crafty enemies often adopt the tactic of denouncing the present with the past and replacing the new with the old, and making the moribund things don a revolutionary mantle so as to achieve their revolutionary aim. Did Lin Piao not peddle the way of Confucius and Mencius under the label of "historical materialism"? Confucius was obviously a diehard clinging to the slave system and yet Lin Piao worshipped him as a "sage." Swindlers like Lin Piao play up the ways of Confucius and Mencius and propagate moribund things for the purpose of smothering the new things and turning back the wheel of history in a vain attempt to drag our country back to the semi-feudal and semi-colonial dark age in which the dictatorship of the proletariat has been set up for over two decades. How vicious their intention is!

Chairman Mao pointed out, "Though opportunists trying to stem the tide are found almost everywhere, the tide is always irresistible, and socialism is sweeping forward in triumph everywhere with all stumbling blocks being left behind." (An introductory note to the article "In the Cooperative Movement, the Enthusiasm of the Workers' Families Runs Very High") No matter how Lin Piao and other swindlers try their utmost to attack the socialist new things, they can't prevent the vigorous growth of new things. "A thousand sails pass by

the shipwreck, and ten thousand saplings shoot up beyond the withered tree." New things are unconquerable, just as old things are bound to perish. The world of nature and human society are in a continuing process of weeding out the old and creating the new and weeding out the old to let the new emerge. This is dialectics independent of man's will. History has demonstrated to mankind that the buds of our socialist new things are growing into towering trees under the dew and sunshine of Mao Tse-tung's thought, and Lin Piao and his ilk, in their desperate attack against new things, have been swept into the garbage pile of history and become piles of dog dung spurned by mankind.

To support socialist new things is a profound ideological revolution. Lenin pointed out, "The old social system has been abolished but it cannot be eliminated from people's minds at one stroke, and many people are likely to hanker after the past." (Collected Works of Lenin, Vol. 29, page 10) Why is it that among the people there are also some who fail to get used to the new things emerging in the great proletarian cultural revolution? This is mainly because their stand, viewpoint and method are not in order and they are haunted by the traditional concepts reflective of the old social system. The existence of such traditional concepts often provide air-raid shelters for the class enemies who attack the new things. Therefore, in order to correctly deal with and energetically support socialist new things, we must doggedly adhere to the Party's basic line, criticize revisionism and the bourgeois world outlook and effect the most thorough rupture with all old traditions and old ideas. To assume a correct attitude toward revolutionary new things, we must also overcome metaphysics in our minds and doggedly adhere to the dialectical materialist theory of knowledge. Revolutionary new things in their initial stages are always relatively weak and imperfect. We must learn to look at problems as a whole and be good at grasping the essence and the mainstream and seeing the course of development and its future. We should foster revolutionary new things with wholehearted eagerness so that they can become mellow and perfect more quickly. In the practice of the three great revolutionary movements, we must strive to raise our awareness of class struggle and the two-line struggle, develop the revolutionary spirit of going against the tide, continue to repulse the attack of the class enemy, resolutely resist various erroneous trends of thought, forever be promoters of socialist new things and carry the continuation of the revolution under the proletarian dictatorship through to the end.

* * *

NEW CADRES

Energetically Select for Promotion New Cadres with the Spirit of Going Against the Tide

by
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Deputy Secretary to the Party Committee of the Ch'angtang Commune, Sheyang Hsien, Kiangsu

(Peking Jen-min Jih-pao, January 20, 1974)

"Going against the tide is a Marxist principle." Chou En-lai's political report and Comrade Wang Hung-wen's report on the revision of the Party Constitution given at the 10th Party National Congress have both stressed this important directive from Chairman Mao. In studying the documents of the 10th Party National Congress with reference to several years of practice in selecting new cadres for promotion, I have felt that the promotion of new cadres with the spirit of going against the tide is a matter of great importance.

In 1971, divergence of view was reflected in a discussion on the approval of the appointment of 20-odd-year-old Yu Kuo-hsiang as leader of the Hsihsia No. 4 production team. Some people were of the view: "This young man has a high awareness of class struggle and the two-line struggle and is packed with revolutionary drive. When Lin Piao's revisionist line was interfering with and sabotaging the present rural economic policy of the Party, he openly came out to offer resistance. He was also capable of waging active struggle against the emergence of the spontaneous tendency toward capitalism in the production team. With him as team leader, he surely can make a success of revolution and production in the team!" But some others said, "This little guy is a hard-headed fellow. Once he gets stubborn, he finds it difficult to rein in. If he bungles the job as team leader, trouble would result!" They were for the appointment of another more "moderate" and "obedient" person. I could not make up my mind at that time.

To unify awareness, everyone summed up the case of Yu Chih-kan, leader of the Chungho No. 6 team, and received considerable enlightenment thereby. Several years ago, Lin Piao and company made a vain attempt to sabotage the socialist principle, "From each according to his ability and to each according to his work." When this sinister wind was whipped up, Yu Chih-kan ignored it. No matter how others might label and exert pressure on him, he did not waver in the least. After the criticize-Lin Piao and rectify-style campaign started, we studied the Party's various proletarian policies and criticized Lin Piao's revisionist line. We noted that due to its firm adherence to the rational practice of assessing work and recording work points, this team aroused the socialist activism of the commune members and raised grain and cotton output to surpass the target set in the "National Program for Agricultural Development" for several years in succession. Only then did they realize that what Yu Chih-kan doggedly adhered to was Chairman Mao's revolutionary line and what he resisted was the wrong tendency. The facts made everyone realize that with such a group of good cadres who dared to adhere to principle and dared to go against the tide in an area, the unreserved implementation of Chairman Mao's revolutionary line could

be insured there. On the basis of heightened awareness, it was unanimously agreed that Yu Kuo-hsiang be appointed leader of the Hsihsia No. 4 team.

After becoming team leader, Young Yu doggedly placed the criticism of Lin Piao and rectification of style above all else and put the Party's basic line in command of various tasks. He vigorously criticized Lin Piao's revisionist line and energetically fought the evil wind of capitalism. Revolution was carried out with vigor and vitality, and production rose with every passing day. After two years of hard work, this team chalked up a per-mow output of more than 1,000 catties in grain and over 100 catties in ginned cotton.

A fall into the pit, a gain in wit. Henceforth, the Party committee of our commune energetically selected for promotion to leading posts new cadres who dared to struggle and possessed the spirit of going against the tide, thus greatly strengthening the militancy of the leading body.

Practice tells us that the job of selecting for promotion new cadres with the spirit of going against the tide is full of violent struggle.

The Chungho No. 1 team lies near a small town. Struggle between the two classes and the two roads had hitherto been very serious here, and production had long stayed at the same level. To rapidly alter the backward features of this team, the Party committee of this commune, acting on the recommendation of the masses, decided to promote as team leader account Wang I-hsiang of the production team with a strong fighting spirit. Once the news spread, someone warned me to my face, "With this man made team leader, it would be strange if the next movement would not see a big-character poster against you!" Why was it that a good seedling that had been kept under observation for a long time and was unanimously chosen by the masses and the Party committee should meet with the disapproval of some people? Then, with several comrades, I went deep into the midst of this team to get at the root cause. It turned out that in this team a bad guy who fanned the evil wind of economism during the great cultural revolution met with the resolute resistance of Wang I-hsiang. This person had all along borne a grudge against the latter and he now found a chance to instigate some ideologically backward people to oppose the decision of the Party committee. With the situation clarified, we opportunely organized and aroused the masses to make exposure and criticism for the education of those trailing behind, and the Party committee's resolution was smoothly carried out. Things like this were experienced by us on many occasions.

Later, we associated these facts with a serious analysis of the class-struggle viewpoint. It was found that resistance was often encountered in the promotion of new cadres who dared to struggle and possessed the spirit of going against the tide in many ways: A handful of class enemies were afraid that once such cadres were installed, they would have a tough time, and they therefore wildly practiced sabotage and harrassment. Some people in the revolutionary ranks who failed to distinguish between the right and the wrong line often mistook the revolutionary spirit of going against the tide as lack of organization and discipline. Some people also made no distinction between the main trend and the side issues, and they took so seriously certain shortcomings of those people with the spirit of going against the tide that these shortcomings tended to cover

up the main trend and essence of these cadres. In society, old force of habit and people with serious conservative ideas were often unable to "get used to" or "set their minds at ease" with those people with the spirit of going against the tide, and they were afraid that once such persons were installed, they would oppose this and fight that, thus upsetting normal order. A minority of basic-level cadres feared out of selfishness that with cadres of this kind installed, they might refuse to obey them and become a source of trouble in future work.

By way of analysis, we have come further to understand that the selection for promotion of new cadres with the spirit of going against the tide cannot be looked upon as a simple organizational measure and it is first necessary to grasp energetically education in ideology and political line. Therefore, with an eye to this problem, we constantly organize cadres and the masses to repeatedly study Chairman Mao's writings on the training of successors to the revolutionary cause of the proletariat and on going against the tide, and to criticize Liu Shao-ch'i's "theory of docile tool." This gives the broad masses of cadres and the people a correct understanding of the great significance of the promotion to leading posts of new cadres with the spirit of going against the tide, and makes them join us in carrying out such work well.

After the new cadres who dare to struggle with the spirit of going against the tide take up their leading posts, in order to enable them to go on developing the spirit of going against the tide, to discern and resist at all times the erroneous tendencies in complicated struggles to adhere to the revolutionary principle and carry out the correct line, we must also be good at correctly guiding and seriously training them. On this question, the Ch'angsheng brigade has provided us very good experience.

Chai Yün, leader of the No. 2 production team of this brigade was a new cadre. During the great proletarian cultural revolution, he was strong in revolutionary spirit and vigorously criticized Liu Shao-ch'i's revisionist line. But later he was also responsible for some deviations and committed some mistakes. After he was elected for admission into the leading body of the production team, the Party branch of the brigade encouraged him to go on developing the spirit of going against the tide on the one hand, and on the other hand, also kept guiding him in the study and practice of Chairman Mao's theory concerning the two-line struggle and helping him overcome shortcomings and errors made in the course of advance. Educated and trained by the Party branch, Young Chai made very fast progress while serving as team leader in the past few years, he not only dared to adhere to the revolutionary principles in complicated struggles but also was capable of properly carrying out the Party's policies and paying attention to distinguishing between the two different types of contradictions, uniting the great majority, and observing Party discipline. In the course of leading the masses to learn from Tachai, he scored outstanding achievements.

After assimilating the experience of the Ch'angsheng brigade, we pay attention to fostering and developing in four respects the revolutionary spirit of going against the tide on the part of new cadres who have been selected for promotion to leading posts:

(1) There is not only the question of whether or not one dares to oppose the wrong line but also the question of whether or not he is able to distinguish it. Because of this, we energetically organize the new cadres to assiduously study works by Marx and Lenin and Chairman Mao's writings and help them to continue raising their ability to distinguish between genuine and sham Marxism.

(2) In compliance with Chairman Mao's teaching, "Successors to the revolutionary cause of the proletariat come forward in mass struggles and are tempered in the great storms of revolution," we must pay attention to placing new cadres in the teeth of the storms of class struggle and the two-line struggle and letting them brave the storms of struggle, face the world, stand the test and strengthen continuously the revolutionary spirit of going against the tide.

(3) By adopting such methods as running study classes, giving Party lessons, letting the old lead the new, etc., we continuously strengthen the education of new cadres in Party sense, policies and organizational discipline so as to enable them to consciously carry out with resolution Chairman Mao's revolutionary line and policies and rebel against the bourgeoisie and against revisionism under the centralized leadership of the Party.

(4) The key to whether or not one dares to go against the tide lies in the world outlook. Consequently, we pay attention to guiding new cadres in strengthening the transformation of their outlook and continuously helping them to overcome various non-proletarian ideas and firmly embrace the viewpoint of "promoting the welfare of the great majority of China and the world," and making them really able to fight to the end in defending Chairman Mao's revolutionary line at a time when an erroneous tendency is gushing in like the tide.

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CRITICISM OF CONFUCIUS AND LIN PIAO

Peking, Tsinghua Universities Deepen Criticism of Confucianism and Lin Piao's Revisionist Line

(NCNA-English Peking, Feb. 3, 1974)

a recent meeting of teachers and students, staff members and the mao tsetung thought propaganda teams stationed in peking and tsinghua universities indignantly condemned lin piao for his crime of using the doctrines of confucius and mencius to try to stage a counter-revolutionary come-back of capitalism. they saw in these doctrines the ideological roots of lin piao's revisionist line.

yuan chui-tsai, member of the tsinghua university revolutionary committee and member of the propaganda team, said that the reactionary ruling classes always used their dominant political and economic position to deprive the labouring people of their right to an education. at the same time, they advocated the reactionary fallacy that "those who labour with their minds govern others; those who labour with their strength are governed by others" to "justify" their rule over the labouring people.

as a result of the great proletarian cultural revolution, he added, the working class now exercises leadership in school. many workers, peasants and soldiers have become college students and participate in managing colleges and are remoulding the colleges with marxism-leninism-mao tsetung thought. this is a profound criticism of confucius and mencius and the revisionist line in education pushed by liu shao-chi and lin piao. those who labour with their hands were belittled by the exploiting classes for thousands of years as "small men", but they are now masters of colleges for the first time in history.

lin piao and other political swindlers advocated the ideas of the exploiting classes and spared no effort to oppose the great revolution in education. they viciously charged that for intellectuals to take part in physical labour was a "disguised form of reform through forced labour" and opposed working class leadership in schools and workers, peasants and soldiers studying in colleges. their criminal aim was to maintain and widen the differences between those who labour by hand and those who labour by brain and to continue bourgeois intellectual domination of schools.

the achievements in the struggle-criticism-transformation in schools led by the working class over the past few years, yuan chui-tsai added, and the maturing of students of worker-peasant-and-soldier origin refuted in life these slanders and attacks.

feng yu-lan, professor of philosophy at peking university, said that lin piao especially exalted "subduing one's self and complying with old order (of the chou dynasty)", a notion preached by confucius. lin piao wrote: "of all things, this is the most important".

the "old order" confucius advocated meant the rules and regulations and social order of the slave-owning class. by "complying with old order", confucius was attempting to restore the old order of the slave system of the western chou dynasty. liu shao-chi, lin piao and other political swindlers advocated "complying with old order" in an attempt to restore capitalism and reduce china again to a semi-feudal and semi-colonial society.

feng yu-lan added: "my past class stand was that of the big landlords and bourgeoisie. my world outlook and the road i took in the past were retrogressive and i worshipped confucius. my past statements and actions concerning philosophy were all connected with the political worship of confucius at the time and served a reactionary line for retrogression. i lived through the "may fourth" movement, but i supported confucius. after the "may fourth" movement, the feudal ways were gone and i adopted bourgeois methods to worship confucius. the concrete expressions were the book "the history of chinese philosophy" which i wrote during the thirties and the books i wrote during the period of the war against japanese aggression to advocate confucian trash. all this was in line with chiang kai-shek's worship of confucius and served the rule of the kuomintang reactionary clique. after liberation, the bourgeois ways were gone and i adopted the revisionist methods. their concrete expression was my unfinished work "new edition of the history of chinese philosophy" which i wrote during the sixties. this was in line with the worship of confucius by liu shao-chi and lin piao and served their counter-revolutionary revisionist line. through the cultural revolution and the struggle to criticise lin piao and confucius, i have gradually come to understand the two-line struggles, both at present and in ancient times, and their interconnection and i realized the harm i had done in work on the history of chinese philosophy.

tang yi-chieh, a teacher of philosophy at peking university, said that like all reactionaries in history on the verge of extinction, the renegade and traitor lin piao worshipped confucius, opposed the legalist school and attacked the first emperor of the chin dynasty (221-207 b.c.). he took the doctrine of confucius and mencius as his ideological weapon in plotting to usurp party leadership and state power and restore capitalism. the "virtue", "benevolence and righteousness" and "loyalty and forbearance" advocated by confucius and mencius were lin piao's important reactionary ideological weapons in attacking the dictatorship of the proletariat and tampering with the theoretical basis of the party.

while the cultural revolution was winning great victories, lin piao advocated the confucian principle that "those who rule by virtue will thrive; those who rule by force will perish" with a view to attacking the great proletarian cultural revolution and the dictatorship of the proletariat. what rubbish is lin piao's "rule by virtue" and "benevolent government". the answer can be best found in lin piao's "outline of project '571'", a programme for his counter-revolutionary coup d'etat. in peddling "those who rule by virtue", lin piao intended to "give universal political rehabilitation" to reactionaries, foster the landlord class and the bourgeoisie whom we had already overthrown and turn the dictatorship of the proletariat into the dictatorship of the bourgeoisie; he intended to "give genuine economic liberation" to the landlords and the bourgeoisie and change socialist ownership by the whole people and collective ownership into ownership by the landlord class and the bourgeoisie; he intended to replace marxism-leninism-mao tsetung thought with the "virtue", "benevolence and righteousness", "loyalty and forbearance" and other reactionary ideas of confucius and mencius in an attempt to undermine the theoretical foundations of the party.

student sun hai-yan of the physical engineering department of tsinghua university said: "chairman mao calls on the educated young people to go to the countryside and integrate with the workers and peasants. this is a measure taken against the outmoded conceptions of the exploiting classes that prevailed for thousands of years, and a critique of confucius and mencius. lin piao, an out-and-out disciple of confucius, looked down on the workers and peasants and manual labour and said the educated young people were doing "forced labour" in the countryside, in an attempt to disrupt chairman mao's fundamental measure against revisionism and for bringing up successors to the revolutionary cause of the proletariat. lin piao wanted to poison our revolutionary young people and tried to pull us back to become his tools for restoring capitalism.

"we millions of revolutionary young people firmly criticize confucius and mencius and are taking chairman mao's road of integrating with the workers and peasants to become workers with socialist consciousness and culture."

chou yi-liang, professor of history at peking university, said: "lin piao for a long time tried to cover up his double-faced, counter-revolutionary features. he often told himself to have 'patience' and said: 'how can i ruin my great undertaking over small matters?' his 'great undertaking' was to usurp party leadership and state power and restore capitalism. confucius, who worked desperately for the restoration of the old order of the slave system, also warned against letting petty impatience ruin great undertakings. lin piao and confucius both called for 'patience' for the sake of their 'great undertakings'. they wanted to stop the wheel of history for restoration and retrogression."

lin piao urged "hiding one's light under a bushel". the implication is that he and his kind should hide themselves in the dark corner, conceal their wolfish ambitions and, when the time was ripe, achieve their counter-revolutionary aims. however, although lin piao used counter-revolutionary tactics to conceal himself and waited for the opportune moment to go into action to turn the wheel of history backward, he and his "outline of project '571'" were smashed by the iron fist of the dictatorship of the proletariat.

the teachers and students present at the meeting also criticized other ideas of confucius and mencius spread by lin piao. they pledged to use marxism-leninism-mao tsetung thought as their ideological weapon, deepen the criticism of lin piao and confucius and carry the socialist revolution in the superstructure through to the end.

Professor Feng Yu-lan Tells Why He Now Criticizes Confucius

(NCNA-English Peking, Feb. 3, 1974)

"i was always a worshipper of confucianism, so why have i become its critic?" professor feng yu-lan of the philosophy department at peking university explained the question in a recent interview with hsinhua.

the campus of the university these days is in an invigorating revolutionary atmosphere, with numerous big-character posters criticizing confucius or summing up the situation in the current revolution in education. we walked along a straight paved road lined by a bank of lush green cypress trees and arrived at professor feng's house. the professor, now nearly 80, was writing in his study. his grand-daughter who was playing piano interrupted her lesson and ushered us into the parlour where the professor talked to us for well over two hours.

"it took a long time for me to change my views," professor feng said. "only step by step did i come to understand the fact that over the past century, especially in the past 50 years, all reactionaries representing the exploiting classes in china, such as yuan shih-kai, chiang kai-shek, liu shao-chi and lin piao, stood for worshipping confucius, and these reactionaries were all targets of the revolution. since confucianism is diametrically opposed to marxism-leninism-mao tsetung thought, all revolutionaries oppose confucius."

he referred in particular to the fact that, after the slogan "down with confucius' shop" was raised in the 1919 may 4th movement, all counter-revolutionaries tended to shield this "shop" while all revolutionaries stood against it. some people who were revolutionary in their early years but later dropped out of the revolution or turned against it, followed the course of opposing confucius at first but ultimately worshiped him.

"was this a coincidence?

"no exclamation it was a manifestation of the struggle between the two lines, as well as an inevitable rule of historical development," the professor said emphatically.

"two different lines -- one for conservatism and restoration of the ancient and the other for revolution and progress -- exist in every historical period. the revolutionary and progressive line stands for transformation, values the present more than the past, opposes the restoration of the ancient and opposes old traditions. the other line holds the present to be inferior to the past, values the past more than the present and idolize ancient traditions. the struggle between these two lines continues to this day."

towards the end of the spring and autumn period (770-476 b.c.), professor feng recalled, the slave system in china was on the verge of total collapse and the incipient feudal class which advocated reform was rising. confucius championed such concepts as "benevolence" and "virtue" to serve the interests of the declining slave-owning class. confucius' statement, "revive states that have been extinguished, restore families whose line of succession has been broken, and call to office those who have retired into obscurity", was part of his political platform for resurrecting the old order of slavery. upholding the restoration of the ancient and opposing any reform from the position of the slave-owning class -- such is the essence of confucius' reactionary ideology.

professor feng said that formerly he was unaware of this but had come to see it with increasing clarity.

"therefore," he continued, "confucius was the supreme master in china of the line of restoring what is ancient. all those who stand for this line invariably revere confucius and raise his tattered banner, while those who follow the revolutionary line of opposing the restoration of the ancient as a rule stand against him."

the professor emphasized, "we are now continuing the revolution under the dictatorship of the proletariat. this means opposing the revival of the ancient, looking forward and advancing steadily. this revolutionary line charted by chairman mao necessarily leads to criticism

of the counter-revolutionary revisionist line for restoring capitalism pushed by liu shao-chi and lin piao and to the criticism of confucianism, because they too used the signboard of confucius. therefore, the issue of criticizing or worshipping confucianism forms an important part of the current struggle between the two lines."

professor feng added, "we can see very clearly, too, that while we are criticizing confucianism, chiang kai-shek makes a big fuss in taiwan about offering sacrifices to confucius and the soviet revisionists level furious attacks at us. this shows that the criticism of confucianism is also an important part of the present class struggle at home and abroad.

"hence, worshipping confucianism, which means taking a stand in opposition to the socialist revolution, is by no means a minor fault but a cardinal error of a fundamental character, an error involving one's class stand and the line one follows."

the "kwangming daily" of december 3 and 4 carried feng yu-lan's articles entitled "criticism of confucius and a self-criticism of my past worship of confucianism" and "the pros and cons on the restoration of the ancient is a struggle between the two lines". in an editor's note the paper pointed out, "while he criticized the reactionary thinking of confucius, professor feng makes some self-criticism of his past worship of confucianism, as well as his theory of inheriting the chinese philosophical legacy in an abstract sense. this is a sign of progress which is to be welcomed."

how did he make this progress?

he said, "through study over the past two decades and more since liberation, and particularly through the great proletarian cultural revolution, most people have made progress in their ideological remoulding, to a greater or lesser extent. everyone has his own experience, and i have mine.

"i was a student of the idealist philosophy of the bourgeois and feudal classes. but our country's socialist revolution and socialist construction have taught me many things. i realize that our great achievements, in the final analysis, are due to the guidance of marxism-leninism-mao tsetung thought, that is, from the philosophical point of view, the guidance of dialectical and historical materialism. this is philosophy in the true sense and it is this philosophy alone which can save china, not the idealist philosophies of feudalism, capitalism and revisionism."

"the cultural revolution has given impetus to my ideological remoulding", he continued. "some people in

the capitalist countries, terrified of the cultural revolution, attack it as a brain-washing movement. what's wrong with brain-washing? people regularly wash their faces and take baths so as to keep clean. why shouldn't a person cleanse his mind of filth? ideological remoulding is even more important than washing your face. yet they are not quite the same. if you don't wash your face, someone can do it for you. but in ideological remoulding, no one can do that for you. it depends on your own efforts, although others can be of help. chairman mao has taught, 'external causes become operative through internal causes.' this is indeed the case with ideological remoulding."

during the great proletarian cultural revolution, professor feng said, "the revolutionary masses criticized me, saying that some books i wrote in praise of confucius during the war against japanese aggression served chiang kai-shek. but i could not see the connection between the two at first. the revolutionary masses helped me recognize that i wrote these books from the viewpoint of worshipping confucianism. chiang kai-shek also worshipped confucius. moreover, i made fuller elaborations than he in worshipping confucianism. was this not helping chiang kai-shek and serving the kuomintang reactionaries? and this convinced me of the fact that philosophers belong to the class they serve."

the cultural revolution has not only helped professor feng make progress in ideological remoulding, but fired his enthusiasm for work. he wrote "self-criticism of my past reactionary philosophical system" during the cultural revolution and, in the movement to criticize lin piao and rectify the style of work, he took part in editing the book "apriorism in the history of philosophy" and gave lectures on this topic. recently, worker-peasant-soldier students wrote 200,000 words of critical annotations to the "analects", one of the "four books" (confucian classics), and he gave them high praise and enthusiastic support.

speaking of the relationship between taking part in revolutionary practice and ideological remoulding, he quoted this teaching of chairman mao's: "there is no construction without destruction. destruction means criticism and repudiation, it means revolution. it involves reasoning things out, which is construction. put destruction first, and in the process you have construction." professor feng said, "you cannot remould your ideology by just meditating on faults or reading behind closed doors; you have to remould your subjective world in the course of transforming the objective world by participating in revolutionary practice. at present, the criticism of confucianism is an important part of the criticism of lin piao. for me to take part in this struggle well, i must arm myself with marxism-leninism-mao tsetung

thought. this provides me with a good opportunity to integrate theory with practice and advance my understanding on the reactionary nature of confucius' ideology."

at the end of the interview, he said: "i have made some progress during the cultural revolution, in the movement to criticize lin piao and rectify the style of work and by taking part in the criticism of confucianism. but my progress is still very small; it is negligible. the party has given me encouragement for the slightest progress i made. this shows the party's kind attention for old intellectuals like me. i am determined to study marxism-leninism-mao tsetung thought still harder, go on remoulding my world outlook and strive to keep up with the advance of the revolution."

MODEL CADRES

A Han Cadre Who Serves Tibetan Herdsmen Wholeheartedly

(NCNA-English Chengtu, Feb. 2, 1974)

at ease everywhere on the jorgai grassland is 43-year-old li shao-fu, deputy county party secretary who never travels without a bag of parched barley flour, a lump of butter and a wooden bowl.

in the course of working among the tibetan herdsmen over the past 21 years, this cadre of han nationality has fostered deep feelings for them. he has shared weal and woe with them, taken part in their democratic reform that toppled the cursed serfdom, led them in embarking upon the road of collectivization and joined them in transforming the marshy grassland.

a landless peasant before liberation, li shao-fu was pained to see the sufferings of the tibetan serfs when he arrived as a rural cadre on the grassland 3,500 metres above sea level in 1952 from his native village on the western szechwan plain.

the poor tibetan herdsmen gathered around him and bitterly condemned the manorial lords who kept them in oppressive serfdom, but li shao-fu could not understand the tibetan language. he was angry at himself for being unable to express his sympathy and solidarity with his class brothers and sisters in their own tongue.

he seized every spare moment to learn from the tibetan herdsmen, even mumbling new tibetan words in his sleep. now he speaks fluent tibetan when he has heart-to-heart talks with tibetan herdsmen.

li shao-fu has many close friends among the former serfs. one of them is grandma damu in the village of tawa. when li shao-fu, then a district leader, went there to help with the democratic reform in 1956, he came to know damu, a maid servant for a tibetan serf-owner all her life.

li shao-fu told her that peasants in other parts of the country, led by the communist party and the people's government, had received land in the land reform and had organized farming co-operatives. democratic reform, he told her, was necessary to overthrow serfdom and emancipate the serfs.

grandma damu, a widow with no living relatives, became an activist in the democratic reform. she took li shao-fu to every poor herdsman's house and helped mobilize the masses to smash the fetters of serfdom.

with the help of li shao-fu, grandma damu and others organized the first mutual-aid team in tawa, which grew into a cooperative later and is now a production brigade of the banyu people's commune.

at banyu where he stayed for four years, li shao-fu joined the herdsmen in grazing the cattle, churning butter, shearing wool and doing other work till he became a good hand at the production on the grassland.

li shao-fu and the local cadres worked out plans to transform the marshy grassland by digging drainage ditches and planting oat and barley. he taught the local people how to plant trees and gather herbal medicine. in a few years, banyu had an abundant supply of fodder and good income from side-line production.

"the revolution and construction on the grassland call for large numbers of cadres to be trained from among the local people," li shao-fu often said.

with this in mind, li shao-fu helped train 30 tibetan cadres in the county over the years. twelve of them are now in leading positions at the county and district level.

typical is the mutual help between li shao-fu and chuga, now party secretary of the tiehbu district committee.

chuga joined the revolution in the winter of 1954 when he was twenty years old. he and li shao-fu worked in the same unit. chuga told li shao-fu a great deal of

the history of class struggle on the grassland, the customs and habits of the tibetan herdsmen and the tibetan language. li shao-fu explained to chuga about the revolution and described to him the bright prospects of socialist construction on the grassland. when chuga made marked progress ideologically and politically, li shao-fu recommended that he be admitted into the communist party. the two friends have kept in touch through the years, although they work in different localities.

li shao-fu's concern for the well-being of the tibetan herdsmen has deepened since he became deputy secretary of the party county committee in january of last year.

there was a large tract of marshy land in the hsiaman commune known as "forbidden land" because even horses could be swallowed up by the bog. the local herdsmen wished that they could use the lush grass on the marsh for grazing.

li shao-fu took some local cadres and commune members to survey the place in may of 1973. they went on horseback in the teeth of a snowstorm for four days and drew up a detailed plan to transform the marsh. tractor-drawn ditch-diggers were used to drain the stagnant water. the boggy land became dry enough for the herds to graze. li shao-fu has also led the local people in building three canals to irrigate some 30,000 hectares of drought-threatened grassland.

li shao-fu spends the greater part of his time at the grassroots level, stopping for a night at any hamlet or camping site of the local herdsmen. when he stays in a village, he helps the villagers fetch water, collect manure and do household chores for them. as he can treat sprains with massage, he serves any commune member with a strained limb. when he leaves a place, the villagers throng to the entrance of their village to see him off. many even ride a long way to see him when he works in another place.

li shao-fu was a farm hand with little schooling at the time of liberation. he became an activist in the peasants' association and the land reform in his village in the early post-liberation days. later he was sent to a cadres' training school where he learned to read and write and studied politics as well. today, he can read even tibetan translations of chairman mao's works and write in tibetan. based on his experience and investigation, he has written a pamphlet on developing animal husbandry on the jorgai grassland which han cadres as well as tibetan cadres regard as a handbook in giving guidance to local production.

SPARETIME EDUCATION

Million Peasants Attend Night School in Fukien Province

(NCNA-English Foochow, Feb. 2, 1974)

more than a million peasants are attending night school in east china's fukien province as a result of the vigorous growth of spare-time education.

production brigades and teams run over 33,000 spare-time schools. they have political classes on marxism-leninism-mao tsetung thought, language classes on compositions for rural use, science classes on farming and medicine, and mathematics. the students generally devote two hours every evening, more during slack farming seasons and less during busy seasons.

after completing the courses, the peasants and cadres at the basic levels gained scientific knowledge and raised their consciousness of the struggle between the two lines. they were thus able to help deepen the mass movement to learn from tachai, national pace-setter in agriculture.

the eleven production teams of hsiwei brigade in tungyu commune all have night schools. they take chairman mao's works as texts, and educate the students in the basic line of the party. the brigade party branch guided the students in discussing manifestations of class struggle and the struggle between the two lines in the brigade and criticizing the reactionary nature of the concept spread by lin piao of the dying out of class struggle. they had a better understanding of the party's basic line and realized that the struggle against revisionism is a long one and that the important task of criticizing lin piao should continue for a long period.

the night schools of matou commune in nanan county combined the study of language with scientific knowledge and set up scientific research groups. the students are able to take precautions against pests and plant diseases. the rate of diseased rice plants was kept under 0.1 per cent. the students farm scientifically, using methods they learned in the night schools. as a result, the commune has had good harvests of grain, peanuts, sugar-cane and jute years running.

the rural night schools in the province have trained many new-type peasants with socialist consciousness and culture. night schools of huian county's eight communes trained 1,600 book-keepers, agro-technicians, barefoot doctors and cadres for the production teams.

hsinchuan brigade in liencheng county was part of a revolutionary base during the second revolutionary civil war (1927-37). the brigade party branch started a night school at the site of an old worker-peasant women's night school run during the war years. among the students were 160 women members of the brigade. after three years of study, many are able to read and write fairly well. some have become book-keepers and others members of the brigade amateur art propaganda team. many are now familiar with basic agro-scientific knowledge.

the majority of the 210 women members of a mountain reclamation team of yangchung commune's houlou brigade have finished primary night school courses. many have raised their political consciousness through the study and joined the communist party or the communist youth league. more than 30 have become agro-technicians or barefoot doctors. the study has also helped them improve their work. in the past few years, they have opened 36 hectares of tea shrubs, planted 13 hectares of fruit trees, 35 hectares of tea oil trees and 35 hectares of tung oil trees, and covered large tracts of mountain slopes with timber trees.

night schools are a way to help bring up successors to the revolutionary cause of the proletariat and accelerate the socialist revolution and construction in the countryside. the rural party organizations at various levels in the province have special people in charge of peasant spare-time education. the 48,000 teachers are chosen from educated young people who settled in the countryside, ex-p.l.a. men and cadres. the full-time middle and primary schools also help the night schools. many night schools have compiled their own texts.

WATER CONSERVATION

East China Hsien Relies on Masses in Building Water Conservancy Projects

(NCNA-English Nanking, Feb. 3, 1974)

a low-lying east china county once vulnerable to waterlogging has increased its per-unit grain yield by around fifty percent in four years, thanks to mass efforts to build water conservancy projects. it set a record in 1973 by reaping 6,960 kilogrammes of rice per hectare, or 682.5 kilogrammes more than that of 1972.

located near the big taihu lake in kiangsu province, kunshan county has many smaller lakes and rivers. seventyfive percent of the farmland is lower than the water level when the rivers are in spate.

before liberation, there were no water conservancy facilities in the county. grain output was only about one ton per hectare.

the people began building irrigation and drainage works after liberation and production increased year by year. in 1969, inspired by the ninth national congress of the communist party of china, the county party committee decided to mobilize the masses for an even greater effort to bring about a fundamental change in farming conditions. leading cadres made investigations at grass-root units and studied the experience of advanced people's communes and production brigades for this purpose.

hsihsu production brigade of chienteng commune in the county was a township before. in response to the call of the party central committee, the local poor and lower-middle peasants went cooperative in two years shortly after liberation.

in an introductory note to an article in the book "the socialist upsurge in china's countryside" published in 1955, chairman mao said in praise of the township: "the masses have a potentially inexhaustible enthusiasm for socialism". this statement encouraged the hsihsu people to make ever greater efforts. during the great proletarian cultural revolution, they went on building water conservancy projects and levelling land every year. as a result, ninety percent of the farmland was turned into fields giving stable high yield irrespective of excessive rain or drought. grain yield surpassed 7.5 tons per-hectare every year after 1968.

the county party committee popularized the experience of the hsihsu brigade and other advanced units to show the commune members what they could achieve. after the county party committee mapped out a plan to build a drainage system in the low-lying area in the north and lead lake water into the yangtze river, about 15,000 commune members immediately went into action. in two winters and two springs, the cadres and masses did 770,000 cubic metres of earth work and dredged more than 20 kilometres of river channels, successfully completing the first stage of the plan.

in the spring of 1972, the county party committee led the commune members in building another project to divert lake water to the yangtze river.

relying on the strength of the masses, the county dredged seven main water courses, consolidated dykes and set up more than fifty electric pumping stations in four years. many subsidiary works were built to form a complete irrigation and drainage system and large tracts of cropland were levelled. most of the land now has irrigation and drainage facilities and gives stable high yield irrespective of long dry spell and water-logging. a total of more than two hundred mm. of rain fell in the county in the second half of last june and the rivers were swollen. but the 13,000 hectares of low-lying paddy fields in northern kunshan were free from waterlogging and the per-hectare yield of early rice was more than 4.5 tons, ten percent higher than that of 1972.

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* FOREIGN RELATIONS *
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CHINA AND BRITAIN

Chinese Historical Relics Exhibition Closed in London

(NCNA-English London, Feb. 2, 1974)

the chinese unearthed relics exhibition was closed here on january 23 after a four months' display. the exhibits have been transferred today by special plane to vienna and will be on display there.

the exhibition which was officially opened here on september 28, 1973 has received a total of 770,000 visitors.

the british side attached great importance to the exhibition. british queen elizabeth ii paid a visit to the exhibition on november 8, 1973. prime minister edward heath presided over the opening ceremony and visited the exhibition three times. british foreign secretary douglas-home and other senior officials also paid visits.

the british people and notable figures from various circles took great interest in the exhibition. visitors kept coming to the hall of the royal academy of arts where the exhibition was held. they came from scotland, wales and northern ireland besides england. many of them brought their family members and visited more than once. some schools organized visits for the pupils as a course of study. during the exhibition many social organizations acquainted their members in various ways with what was happening in china.

leading british papers, radio stations, magzines on art and archaeology carried or broadcast many reports or comments on the chinese exhibition. they pointed out that the number of visitors had broken the record of all art exhibitions ever held in london. the chinese exhibition played an important role in promoting understanding and friendship between the british and chinese people.

after the close of the exhibition, sir thomas monnington, president of the royal academy of arts, gave a party on january 31 in honour of the chinese guests. present were chinese ambassador to britain sung chih-kuang and members of the chinese group working at the exhibition.

CHINA AND ETHIOPIA

Chinese Red Cross Society Donates 10,000 Tons of Wheat to Ethiopia

(NCNA-English Addis Ababa, Feb. 1, 1974)

a ceremony for the delivery of 10,000 tons of wheat donated by the chinese red cross society to the drought-affected people in ethiopia was held at the ethiopian port of assab today.

on behalf of the chinese red cross society, shih chung, charge d'affaires ad interim of the chinese embassy in ethiopia, presented the donation to vice-president of the ethiopian red cross society and minister of imperial palace tefera work kidane wold. they arrived at assab port from addis ababa by special plane for the occasion.

also present at the ceremony were lemma, governor of assab, hailu desta, chairman of the relief committee of the ethiopian red cross society and assistant minister of defence, and chou chien-kuo, captain of the chinese ship "huai yin".

after the delivery ceremony, chinese charge d'affaires ad interim shih chung and captain chou chien-kuo gave a dinner on board the chinese ship in honour of vice-president tefera and other ethiopian friends.

on the same day, vice-president tefera and governor lemma gave a banquet and a reception respectively in honour of the chinese friends.

a warm and friendly atmosphere permeated on these occasions.

the chinese freighter "huai yin" arrived at assab port on january 28.

MALAYSIA

"Voice of Malayan Revolution" Marks Anniversary of Malayan Liberation Army

(NCNA-English Peking, Feb. 3, 1974)

the "voice of malayan revolution" radio in an editorial on january 31 marking the 25th anniversary of the army day of the malayan national liberation army (february 1), called on the entire party and army to unite and fight to further develop the people's war.

the editorial said: "the malayan national liberation army was born in the flames of the national liberation war against britain. it is a true people's army led by the malayan communist party and a tool to carry out the programme and line of the party. its sole aim is to serve wholeheartedly the people of various nationalities of our country. the national liberation army, inheriting and carrying forward the revolutionary tradition of the malayan people's army against japanese aggression, integrating closely with the people, fighting valiantly and working hard in the past 25 years, has undergone severe ordeals and tempering in the protracted revolutionary armed struggle and become an invincible people's army."

the editorial said: "persisting in the correct road of surrounding the cities from the countryside and seizing state power by armed force, our army has resolutely carried out the revolutionary line of carrying the armed struggle through to the end and fought valiantly and tenaciously in order to develop the people's war extensively. surmounting numerous difficulties and smashing the enemy's sabotage and obstructions, our army has victoriously marched southward, setting up new bases and guerrilla zones and winning great victories. the victorious development of the revolutionary armed struggle has dealt heavy blows to imperialism and its lackeys, immensely inspired the broad masses of the people and vigorously pushed forward the rapid development of the mass struggle in various forms. this is a major indication of the excellent situation of the revolution in our country."

the editorial said: "the protracted revolutionary struggle makes our people understand deeply that without a people's army the people have nothing. to achieve liberation and defend their vital interests, our people must have a new-type people's army under the absolute leadership of the communist party. the malayan national liberation army is such a tested people's army. every soldier in this army is disciplined of his own accord. the fighters come together and fight not for the private interests of a few but for the interests of the broad masses. our

army is a powerful mainstay of the people in their fight against the policy of slaughter by imperialism and its lackeys and a reliable guarantee to win final victory in the new democratic revolution. it has not only preserved itself but is growing in the arduous and complicated struggles. this is a great result of the protracted struggle of our people."

the editorial went on to say: "the malayan national liberation army has won big victories in the struggle in the past 25 years. reviewing the course of fighting it has traversed, we are filled with immense pride."

"there are still many difficulties and obstacles on the road of our advance. we must have a sober mind and maintain high revolutionary vigilance so as to frustrate all the schemes of the enemy."

in conclusion, the editorial said, "as we commemorate the 25th anniversary of the founding of our army, the situation at home and abroad is excellent. in such an excellent situation, we must strengthen the unity of the whole party and the whole army, distinquish between the two different types of contradictions and carry out a serious struggle against all words and deeds that harm or sabotage unity. we must strengthen the unity between the army and the people, conduct propaganda among the masses and organize them, be concerned with their well-being and pay attention to our methods of work. we must conscientiously study the theories of the revolutionary teachers on people's war and people's army and raise the consciousness of the struggle of line. we must actively develop and strengthen them revolutionary forces, consolidate and expand the national liberation army and militia organizations. let us hold high the banner of fighting in unity, and under the leadership of the central committee of the party headed by comrade chen ping, strive for the further development of the people's war and for new victories."

Malayan National Liberation Army Wins New Victories

(NCNA-English Peking, Feb. 3, 1974)

the malayan national liberation army won new victories in recent battles against the enemy's "encirclement and suppression", according to a broadcast of the "voice of malayan revolution".

the radio reported on january 29 that on january 12, fighters of the liberation army, using flexible tactics of guerrilla war, laid ambush in a forest about 6 miles from raub city in the western part of pahang state in order to give a telling blow to the enemy engaged in the "encirclement and suppression" campaigns.

that evening, when an enemy patrol led by a captain went into the forest, it was under heavy fire. the captain was killed on the spot and the routed enemy fled in panic.

the report said that the enemy counter attacked the next day. displaying the spirit of defying hardships and fighting continuously, the liberation army fighters again ambushed and routed the enemy.

a liberation army unit in the southern part of kedah state won victory on january 6 in an attack against the enemy near kulim.

the "voice of malayan revolution" in a commentary on january 29 hailed the new victories won by the national liberation army. the commentary said, "shots of victory have been fired in central pahang state of our country. this inspiring news has spread rapidly to every corner of the country and greatly encouraged the people".

CHINA AND SYRIA

Syrian Government Civil Aviation Delegation Leaves Peking for Kwangchow

(NCNA-English Peking, Feb. 3, 1974)

col. nahed al-khani, director-general of the directorate general of civil aviation of syria, his wife and the government civil aviation delegation of the syrian arab republic he is leading wound up their visit to peking and left for kwangchow by air this morning before leaving china.

seeing them off at the airport were ma jen-hui, director-general of the general administration of civil aviation of china, and syrian ambassador to china jabr al-atrash.

during its stay in peking, the syrian delegation held talks with the general administration of civil aviation of china on matters of air transport between the two countries and initialled the agreement between the governments of the two countries relating to civil air transport. the syrian friends also toured the city.

on the evening of january 31, the syrian ambassador and his wife gave a dinner at the embassy for the delegation's visit to china.

CHINA AND UN

25th Session of UN Commission on Status of Women Closes in New York

(NCNA-English United Nations, Feb. 1, 1974)

the twentyfifth session of the united nations commission on the status of women closed here this evening.

the session began on january 14. the main items of the session were: drafting programmes for "international women's year", interrelationship of status of women and family planning, status of rural women, and protection of women and children in emergency and armed conflict in the struggle for peace, self-determination, national liberation and independence. chinese representative li su-wen made a number of speeches at the session, expounding china's views on all these matters.

during the discussion of "international women's year", li su-wen pointed out that the theme of "international women's year" should be that women of all countries unite in the struggle against imperialism, colonialism, and hegemonism and strive for and safeguard national independence, democracy and women's rights. the emancipation of women in all countries is of vital interest to women in their hundreds of millions, and it is necessary to rely on and mobilize the broad masses of women for their emancipation. to this end, in mapping out the plan of activities for "international women's year", stress should be put on mobilizing as broadly as possible the women masses to take part in the cause of women's liberation so as to lay a broad and solid mass foundation for the activities of "international women's year". in this way, the activities will gain more practical effects and will not turn out to be a mere formality.

dwelling on the interrelationship of the status of women and family planning, li su-wen gave an account of the guideline of the chinese government on family planning and its great efforts in this field. she said that family planning is of vital interest to women. it can play a positive role in alleviating their household drudgery, and in truly ensuring an active role of women in all spheres of life in society. it also helps create favourable conditions for the advancement of women's status. of course, a radical change in the status of women hinges not on family planning but on whether or not the hundreds of millions of women are actively mobilized to fight together with the rest of the people for the complete victory of the cause of national and social liberation.

during the discussion on the item of protection of women and children in emergency and armed conflict in the struggle for peace, self-determination, national liberation and independence, li su-wen and some representatives from third world states condemned the imperialists, colonialists and superpowers for their aggressive acts. they believed that only relying on armed struggle could they win social and national liberation and could the security of women and children be assured. the chinese representative sternly rejected the soviet representative's vicious slanders against china and listed a series of facts to indicate that it is the rivalry between the two superpowers and their policy of aggression and expansion that are threatening world peace and the security of the people of all countries.

the session also discussed the question of drafting a new international convention on the elimination of discrimination against women. it agreed to transmit to governments draft articles of a proposed convention on the elimination of discrimination against women prepared by a working group on the question.

speaking on this problem, li su-wen pointed out that it is impossible to win genuine rights of women without their integration with the masses and their active participation in the struggle for national liberation and social liberation and without the victory of that struggle. it is essential for us to bear in mind that while drafting the convention, the primary aim and task of the women's liberation movement is the mobilization of women into active participation of the common struggle for national and social liberation and their close integration with the entire people for winning victories in that struggle.

CHINA AND VIETNAM

Vice Premier Teng Hsiao-ping Meets DRVN Meteorological Delegation

(NCNA-English Peking, Feb. 2, 1974)

teng hsiao-ping, vice-premier of the state council, this afternoon met and had a cordial and friendly conversation with the meteorological delegation from the democratic republic of viet nam. leader of the delegation is nguyen xien and deputy leader is nguyen an, director and deputy director of the meteorological service of viet nam.

nguyen phuong vu, charge d'affaires ad interim of the d.r.v.n. embassy in peking, was present.

jao hsing, a leading member of the central meteorological bureau, was also present on the occasion.

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* NATIONAL *
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CH'IN SHIH HUANG

A Short Description of Ch'in Shih Huang's Violence

by

the mass criticism unit of Peking University and Tsinghua University

(Peking Jen-min Jih-pao, January 21, 1974)

Ch'in Shih Huang lived in a period of sharp changes marked by the supersession of the system of slavery by the feudal system in Chinese history. In conformity with the trend of historical development, he brought an end to the phase of the partitioning of the country by feudal princes and became the first one to unify China. He represented the interests of the newly emerging landlord class, boldly reformed the old political system and set up the earliest autocratic feudal state based on the centralization of authority in Chinese history. He applied the authority of law to affirming the legitimization of the feudal system of land ownership throughout the country, thus furthering the development of the feudal economic base. He worshipped Legalism and opposed Confucianism. He advocated reforms and opposed the restoration of the old order. He firmly hit at the restoration activities of the slave-owner class in the ideological sphere and was an expert in laying more stress on the present than on the past.

For more than 2,000 years, those conservative reactionaries for the restoration of the old order in Chinese history cursed without exception Ch'in Shih Huang. They tried their utmost to negate Ch'in Shih Huang's achievements and feats, and vainly attempted to stall the forward movement of the wheel of history. The most fashionable version among them was to say that the fall of Ch'in was due to "atrocity." Some said that "because of the tyranny of the First

Emperor of Ch'in, his dynasty fell under his son."* Some said that "the Ch'in government was tyrannical."** Some were of the view that "the Ch'in government was hurt by the practice of violence and it courted self-destruction through forsaking benevolence and righteousness."*** Even those who affirmed Ch'in Shih Huang also dared not offend this conclusion. For example, when Szu-ma Ch'ien, a well-known historiographer of the Western Han Dynasty, praised Ch'in Shih Huang for "his reforms and successes," he also agreed to the viewpoint that denounced Ch'in Shih Huang as "the leading tyrant in the empire."+

The word "tyranny" has thus been used to blur historical truth and shackle the minds of people. Today, the bourgeois careerist, conspirator, counter-revolutionary double-dealer, renegade and traitor Lin Piao and his company as well as the Soviet revisionist social-imperialists have also made a fuss of Ch'in Shih Huang's "tyranny" and made use of this to maliciously attack and smear our proletarian dictatorship and proletarian cultural revolution. Consequently, we must use the Marxist-Leninist viewpoint to make a concrete historical analysis of Ch'in Shih Huang's violence, to criticize the historical idealist fallacies on this question, and to expose the conspiracies of the reactionaries at home and abroad who vainly attempt to topple the dictatorship of the proletariat and restore capitalism in China.

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Engels pointed out, "Violence is merely a means, and in contrast, economic interests are the object."++ This is a basic viewpoint of Marxism which we must follow when analyzing the question of violence. The economic interests of which class were then served by Ch'in Shih Huang's violence after all? What role did such violence play under the historical conditions of the time?

In the days of Ch'in Shih Huang, after several hundred years of struggle extending from the last part of the period of Spring and Autumn Annals to the period of Warring States, the feudal relations of production had occupied a dominant position in the social economy, but the economy of the system of slavery had still a vast sphere of influence. The new superstructure compatible with the feudal relations of production had been established not long ago, but the old superstructure serving the economic base of the system of slavery still maintained a rather strong influence. Under such circumstances, the struggle between the newly emerging landlord class and the slave-owner class on the

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* "Chen-kuang Cheng-yao."

** "History of Yüan" in "Continuation to Tzu-chih T'ung-chien."

*** "Mourning Ch'in Shih Huang" in "Ch'uan Chin Wen."

\+ "Biographic Sketches of Ch'in Shih Huang" in Historical Records.

++ Anti-Dühring.

decline, between revolution and restoration, between the progressive and reactionary forces and between the reformers and the conservatives was especially acute and complicated. Because the newly emerging landlord class represented the new relations of production of the time and was in the ascendant, it was revolutionary and progressive. Its economic interests called first for the defeat of all forms of resistance of the restoration forces of the slave-owners, the destruction of the old superstructure, the elimination of the sphere of influence occupied by the economy of the system of slavery, the assurance of the development of the feudal economic base and the consolidation of the political power of the newly emerging landlord class. All this could be accomplished only through violence. As Lenin said, "In history, there is no question of class struggle which is not solved by means of violence."*

Taking a sweeping look at the life of Ch'in Shih Huang, in the course of building, consolidating and unifying the feudal empire based on the centralization of authority, he applied violence toward the reactionary forces on three major occasions:

The first one was the suppression of Lao Tu's counter-revolutionary armed rebellion by Ch'in Shih Huang in the year 238 B.C. The following year, he also investigated into the irregularities of and meted out due punishment for Lü Pu-wei. Ch'in Shih Huang's struggle with the Lü and Lao restoration cliques was a struggle between those for and against restoration. The victory of Ch'in Shih Huang signified the victory of the revolutionary violence of the newly emerging landlord class over the counter-revolutionary violence of the slave-owners' restoration forces. It stemmed the political deterioration of the Ch'in State and made the necessary preparations for the war to unify China.

The second one took place in the years 230 B.C. to 221 B.C. when Ch'in Shih Huang wiped out by war the six states to the east, ended the chaotic situation caused by feudal partitioning and unified China. On this occasion, Ch'in Shih Huang used violence on the largest scale. The unification war led by him was in conformity with the trend of historical development and the aspirations of the people. It gave impetus to the development of social economy and was a progressive war. Even Chia I of Western Han who denounced Ch'in Shih Huang also had to acquiesce in this. He said, "The feudal princes in power endlessly resorted to arms with the strong and big states attacking and bullying the weak and small ones, and the scholars and people were exhausted. Now that Ch'in reigned over the whole empire, there was the Son of Heaven at the top. In the hope of preserving their lives, all the people looked upward with an open mind."**

On the third occasion, Ch'in Shih Huang ordered in the year 213 B.C. the burning of all Confucian classics in private hands publicizing the turning back of the wheel of history. The following year, he also buried alive more

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* "Third Congress of the All-Russia Soviet of Worker-Peasant-Soldier Representatives."

** "Biographic Sketches of Ch'in Shih Huang" in Historical Records.

than 460 law-breaking Confucian scholars carrying out restoration activities. The "burning of books" was a means for the newly emerging landlord class to exercise dictatorship over the slave-owner class in the ideological and cultural sphere, while the "burying of Confucian scholars alive" was for suppressing the counter-revolutionaries. Without striking blows at the restoration activities of the reactionaries, the Ch'in regime could not be consolidated.

In the course of criticizing and repudating Dühring, Engels pointed out that the viewpoint to look upon violence as an "absolutely bad thing" ran completely counter to Marxism since "violence in history also has another role to play--the revolutionary role."* Ch'in Shih Huang's violence mentioned above was precisely of such nature because "it was a tool used by the social movement to pave the way for itself and to destroy the petrified and dying form of politics"* and was therefore revolutionary and progressive.

Notwithstanding this,the reactionary ruling classes of the past hundreds and thousands of years cursed in a thousand and one ways such revolutionary violence, and alleged that it was the cause of the downfall of the Second Emperor of the Ch'in Dynasty. They especially cursed "the burning of books and the burying of Confucian scholars alive" and sensationally cried, "The reign was in an exhausted state following the dissipation of the smoke from the burning books," and "disturbances broke out in Shantung before the ashes in the pits had cooled down."** "Was it the burying of Confucian scholars by Ch'in or the burying of Ch'in by the Confucian scholars?"+

Was it really Ch'in Shih Huang's revolutionary violence that led to the downfall of the Ch'in Dynasty? Was it really Ch'in Shih Huang book-burning fire that brought exhaustion to his own reign? Was it really the ghosts of the 460-odd Confucian scholars buried alive that invoked the storm and led to the fall of the Ch'in Dynasty? This question cannot be left undiscussed and unclarified.

What was the reign of Ch'in Shih Huang?

Under the historical conditions of the time, Ch'in Shih Huang's reign was first of all the cause of reformation and unification. Engels pointed out, "Every kind of new progress is necessarily expressed by the desecration of a specific sacred thing and rebellion against old things which are on the decline every day but are customarily worshipped."++ As times changed, all things political, ideological and cultural must change, and there could not be room for conservatism, much less for the restoration of the old order. The out-dated system of slavery must be swept onto the garbage heap of history and the newly

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* Anti-Dühring.

** "Selected Poems of the T'ang Dynasty."

\+ "Ch'uan T'ang Wen."

++ "Ludwig Feuerbach and the End of German Classic Philosophy."

emerging feudal system must occupy the historical stage. This was the mainstream of Ch'in Shih Huang's reign. Stalin pointed out, "If the state of feudal decentralization and confusion could not be got rid of, no country in the world could expect to uphold its independence and really develop its economy and culture. Only a unified and centralized country based on alliance can have the hope and possibility of really developing its culture and economy and can firmly establish its independence."* Unification was the inevitable historical trend of economic development in Chinese society and was the common aspiration of the people of all nationalities in China fighting in unity. The fences of the old feudal states in which the feudal princes reigned supreme offered shelter to the restoration forces of the slave-owning aristocracy on the decline and must be totally removed. The new edifices of the autocratic feudal state based on the centralization of authority must be built. This formed the mainstream of Ch'in Shih Huang's reign. How could it be said that the burning of books and burying of Confucian scholars alive brought exhaustion to Ch'in Shih Huang's reign!

On the contrary, if Legalism were not honored and Confucianism were not opposed, if the books were not burned and the Confucian scholars were not buried alive, if the counter-revolutionaries were not firmly suppressed, and if attention were not paid to the struggle between those for and against restoration in the superstructure including the spheres of ideology and culture, exhaustion would really have been brought to Ch'in Shih Huang's reign. As you are well aware, among those descendants of the old aristocrats and Confucian scholars, some had infiltrated into the government organs of the new regime of the feudal landlord class with changed names to await an opportunity to change the political climate (Chang Erh and Ch'en Yü "changed their names and went to Ch'en to earn a living as village gate-keepers"**); some stayed indoors and secretly hid away the reactionary Book of Odes and Book of History to defy Ch'in Shih Huang's "book-burning order" (Kung Fu: "Ch'in is not my friend.... I'll hide away my books and let it look for them. Such search is harmless."+); some even went into battle stripped to the waist and practiced assassination (Chang Liang "spent his family fortune to look for someone to assassinate the emperor of Ch'in and wreak vengeance for Han (韓)....When the emperor of Chin toured the east, Chang Liang and his man launched a sneak attack against him at Polangsha but hit the wrong carriage"++). Wasn't the exhaustion of Ch'in Shih Huang's reign the very thing they never forgot?

It was precisely this gang of revolutionary forces who did not overlook even a meteorite and engraved on it the counter-revolutionary slogan, "The country will break up with the death of the First Emperor" in a vain attempt to restore the disruption of the countries into feudal states. It was also

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* "Congratulatory Message" to the 800th Anniversary of Moscow.

** "Collected Biographies of Chang Erh and Ch'en Yü" in Historical Records.

\+ "Tzu-chih T'ung-chien."

++ "Liu-hou Shih-chia" in Historical Records.

precisely this gang of reactionary forces who sneaked into the peasants' revolutionary forces after the eruption of major peasant uprisings toward the end of the Ch'in Dynasty. They vainly attempted to make use of the major peasant uprisings to realize their dream of changing the political climate for restoration. Among them, some people, such as Chang Erh and Ch'en Yü, were in command of armed forces and were busy with declaring themselves as kings and exercising sovereign power in their regions. They openly called for "avenging the grievances of their fathers or elder brothers and carving up the land"* and wildly carried out restoration activities. Among them, there was Kung Fu, a descendant of the 8th generation of Confucius, who wormed his way to the side of Ch'en Sheng, a leader of the peasants' uprisings, and frenziedly publicized the ways of Confucius and Mencius and the reactionary Confucian teaching that "ceremonies, music and punitive military expeditions proceed from the son of heaven" in order to corrupt ideologically the leader of the peasants' uprising.**

The above facts fully show that the use of violence by Ch'in Shih Huang toward the restoration forces of slave-owners conformed to the need of class struggle and was entirely essential. Although the activities of the restoration forces of the slave-owning aristocrats were rather rampant toward the end of the Ch'in Dynasty, they and the peasant class were after all carts running along two different tracks, and in the end they could only meet with greater failure in the historical progress launched by major peasant uprisings. Their pipe-dream of restoring the title-conferment system of the system of slavery which they vainly attempted to realize with all ways and means was not realized in the end and also could never be realized.

The system of prefectures and counties based on the centralization of authority founded by Ch'in Shih Huang was in conformity with the demand for the development of the feudal society. Ch'in's method of administration was adopted by a hundred generations afterward. This was the conclusion drawn by history for the progressive cause carried out by Ch'in Shih Huang with revolutionary violence.

The different reactionary classes of different ages are closely linked with each other. Renegade and traitor Lin Piao and company refused to give up hope after the counter-revolutionary coup d'etat they launched at the Second Plenum of the 9th Party Central Committee ended in ignominious defeat, and they hummed the lines, "the reign was in an exhausted state following the dissipation of the smoke from the burning books" and "disturbances broke out in Shantung before the ashes in the pits had cooled down" to express their intense hatred for the proletarian dictatorship and the great proletarian cultural revolution. They used the words "exhaustion" and "disturbances" right and left, and never forgot to topple the dictatorship of the proletariat. However, this gang of renegades to the proletariat had degenerated to the extent of begging for spiritual strength from the slave-owner class already on the decline two thousand years ago and from the ghosts of the feudal men of letters living more than 1,000

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* "Collected Biographies of Chang Erh and Ch'en Yü" in Historical Records.

** See "K'ung Ts'ung Tzu."

years ago. This fully showed that they could only follow the footsteps of their reactionary forefathers in traversing the gloomy road of "make trouble, fail, make trouble again and fail again until their doom."

II

Engels pointed out, "The foundation of the age of civilization is the exploitation of one class by another class. Therefore, its whole course of development was constantly beset with contradictions....Any new phase of emancipation for one class necessarily means a new phase of oppression for another class."* Ch'in Shih Huang's violence was a double-blade sword, with one blade facing the restoration forces of the slave-owners and the other blade facing the exploited and enslaved peasant class under the new feudal system. Ch'in Shih Huang's practice of violence toward the people was a means to uphold the economic interests of the landlord class. Such violence met the firm resistance of the peasant class. The stormy major peasant uprisings toward the end of the Ch'in Dynasty toppled the rule of Ch'in. In the practice of this stormy struggle, there emerged the first generation of heroes of the peasant class in China--Ch'en Sheng and Wu Kuang.

How should this blade of Ch'in Shih Huang's violence be analyzed?

We should first proceed from the angle of basic contradictions in society to understand this question. Ch'in Shih Huang's practice of violence toward the peasant class reflected the contradiction between the productive forces and the relations of production and between the economic base and the superstructure in the feudal society. In the days of Ch'in Shih Huang, the feudal relations of production in China were still a kind of newly emerging relations of production. The unification of the whole country by Ch'in Shih Huang took place a little more than two hundred years after feudal society was ushered into China in between the period of Spring and Autumn Annals and the period of Warring States. During these two hundred years and more, the fact that the productive forces in society quickly developed showed that this kind of new relations of production was, generally speaking, in conformity with the development of productive forces. Likewise, this was also so with the relations between the superstructure of the feudal society which had been set up not long ago and the economic base. In particular, the unification under Ch'in--which ended the long partitioning of the country into feudal states and the endless succession of wars of annexation that brought untold sufferings to the broad masses of the people, and created conditions for the further development of productive forces in society--was welcomed by the people. However, this definitely did not mean that there were no more contradiction between the feudal relations of production and productive forces and between the economic base and the superstructure. What the new emancipation of the landlord class represented by Ch'in Shih Huang brought was precisely the new oppression of the peasant class.

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* "Family, System of Private Ownership and Origin of State."

After the founding of the Ch'in Empire, the contradiction between the state power of the landlord class and the peasant class rapidly aggravated, and this was mainly expressed by the large-scale compulsory labor service and the very exorbitant taxation of the Ch'in Dynasty. In particular, the construction of the Erhfang Palace and the Lishan Tomb, "the 50 percent levies and the conscription of neighborhood garrison troops"* brought great sufferings to the people, caused the separation of labor power from the means of production and seriously affected the normal progress of social production.

Marx pointed out, "There is no progress without antagonism. This is the law civilization has adhered to up to now. Up to the present, productive forces have developed due to this law of class antagonism."** Because the feudal relations of production constituted a kind of relations of exploitation, their contradiction with the productive forces was of an antagonistic nature right from the beginning. Ch'in Shih Huang's practice of violence toward the people gave expression to such antagonistic contradiction between the feudal relations of production and productive forces. This contradiction was determined by the exploitation nature of the feudal system and was something which the newly emerging landlord class, including so outstanding a representative figure as Ch'in Shih Huang, could not solve. Only the criticism and attack made by the peasant class with arms against the feudal rule of the time gave some impetus to the development of productive forces in society and solved this contradiction to a certain extent.

Chairman Mao taught us, "The class struggles of the peasants, the peasant uprisings and peasant wars constituted the real motive force of historical development in Chinese feudal society."+ It is precisely on this point that we have come to see that the high merit and great achievements of Ch'en Sheng and Wu Kuang's peasant uprisings cannot be rivaled by any outstanding figures of the exploiting classes in history.

Let us look once again at this question from the angle of the historical development of human society. In the course of studying the transition of human society from the primitive communal system to the system of ownership of slaves, Engels pointed out: "If we study these questions in depth, we surely would say--although it may sound contradictory and strange--that under the conditions of the time, the adoption of the system of slavery was a great progress ....Even to the slaves, this was also a kind of progress, because the prisoners of war that gave origin to the large numbers of slaves were formerly slaughtered and even eaten earlier. Now they could at least preserve their lives."++ Likewise, during the period of the transformation of the system of slavery into the feudal system, the improvement of the status of peasants under the rule of

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* "Shih Huo Chih" in History of Han.

** "Philosophical Poverty."

\+ "The Chinese Revolution and the Chinese Communist Party."

++ Anti-Dühring.

the landlord class, compared with the slaves under the oppression of the slave-owner class, was also a progress. It was precisely because of this that the use of revolutionary violence by Ch'in Shih Huang to wipe out the vestiges of the system of slavery and obtain some results was objectively in conformity with the interests of the people.

However, in the waves of major peasant uprisings toward the end of the Ch'in Dynasty, we see such a strange phenomenon: Those restoration forces of the reactionary slave-owning aristocrats, who had been hit so hard by Ch'in Shih Huang's revolutionary violence that they ran wild, disguised themselves as "the representatives of the interests of the peasants" and cursed Ch'in Shih Huang for his violence to the peasants. They declared, "Ch'in...saw disturbances at home and abroad, and the people were exhausted....It came to the end of its financial resources and strength, and the people could not live in peace."* Actually, there was nothing strange in this phenomenon. When Marx and Engels analyzed feudal socialism, they hit the nail on the head by exposing the criminal act of the reactionary classes in "pleading for the people." They pointed out, "For the sake of ingratiating themselves with the people, the aristocrats waved the beggar's bag of the proletariat as their banner. But once the people who followed their lead saw the feudal badges at their buttocks, they laughed and dispersed."** Actually, those disguised "representatives of the interests of the peasants" were precisely such reactionary fellows with the badges of the slave-owning aristocracy at their buttocks. They flaunted the signboard of "pleading for the people" for the purpose of ingratiating themselves with the people and fishing in troubled waters. They vainly attempted to negate Ch'in Shih Huang's practice of revolutionary violence toward them and to restore the paradise of the slave-owner class. They had not the slightest intention of practicing "benevolent government" toward the broad masses of working people, but wanted to relegate them once again to the living hell of the system of slavery marked by burying the living with the dead" and "human sacrifices" and to restore the ruthless rule of the slave-owner class.

Chairman Mao teaches us, "We definitely do not apply a policy of benevolence to the reactionary activities of the reactionary classes." But Lin Piao and company also inherited the old tricks of the restoration forces of the slave-owning aristocracy of the past, and in their counter-revolutionary "Outline of Project '571'" they attacked the proletarian dictatorship through cursing Ch'in Shih Huang, flew the banner of "pleading for the people" and clamored for "emancipating a large number of people." The "people" they pleaded for and the "large number of people" they wanted to emancipate were nothing more than a handful of landlords, rich peasants, counter-revolutionaries, bad people and rightists that had not been properly transformed and had been suppressed by the violence of the proletarian dictatorship for more than 20 years since liberation. Their criminal object was to topple the dictatorship of the proletariat and to restore the fascist rule of the big landlord and bourgeois classes in China. Like all restoration forces in history, they are doomed to failure. This is a law of history.

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* "Collected Biographies of Chang Erh and Ch'en Yü" in Historical Records.

** "Manifesto of the Communist Party."

STYLE OF WORK

A Warm and Sincere Letter

(Peking Jen-min Jih-pao, January 25, 1974)

Jen-min Jih-pao Editor's Note:

What a sincere letter written by Comrade Chang Chen-an of the fertilizer plant of the Lanchow Chemical Industry Company to the Party committee of the company! He raised an important question: After fulfillment of state plans and scoring of achievements, should we continue to fight amidst hardship, exert utmost revolutionary efforts and press on in the flush of victory, or should we heave a sigh of relief and be carried away in the face of achievements? The leadership at various levels in factories, mines and enterprises should give good thought to this question.

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Respected and Beloved Leaders of the Company:

Under the inspiration of the spirit of the 10th Party National Congress and under the strong impetus provided by the criticize-Lin Piao and rectify-style campaign, everywhere in my company there is the battle scene of grasping major issues and exerting major efforts. As the year draws to a close, there is a steady flow of good production reports, and one unit after another has fulfilled their state plans ahead of schedule. My factory has also overfulfilled all its state plans for the current year 20 days ahead of schedule, and the situation is very gratifying.

But we feel that we are at present faced with a very important question: What should be done after the fulfillment of the plans?

Recently, it was learned that some units which had fulfilled their plans distributed fountain pens and gave dinner parties. My factory plans to hold on the 14th a general meeting in celebration of victory by sounding drums and gongs and letting off firecrackers. Furthermore, the factory also plans to give everyone a large tea cup and a free-meal ticket. The mess hall has already started making the necessary preparations. As the news spreads, many people naturally would talk about it.

That the broad masses of workers of the whole factory have successfully overfulfilled the state plans for the current year ahead of schedule after fighting amidst hardships for one year is a great and happy event. The holding of a meeting to celebrate victory is also beyond reproach. But is it right to take all this trouble? We say, it's wrong!

First, this is an extravagant and wasteful practice. It does not fit in with the spirit of relevant directives of the Center and runs counter

to Chairman Mao's consistent teaching, "hard struggle." By so doing, we could only dampen morale and break fighting will and could possibly leave the door open for the intrusion of bourgeois ideas. This is not in correspondence with the interests of the people.

Second, this way of doing things seems to reflect that ideologically certain leading comrades of our factory are complacent and slack. It looks that having fulfilled the state plans and made considerable contributions, the calling of a general meeting with fanfare is "a matter of course." To give everyone a cup as keepsake and a free meal so as to enable everyone to have a good time is also "not up to much" and at most costs the factory some money. This shows their lack of the revolutionary spirit of continuing the revolution and their having been carried away to some extent by the victory.

Chairman Mao teaches us, "To win country-wide victory is only the first step in a long march." Enthusiasm can only be whipped up and not deflated. This "trend" should be held in check by the company at an early date.

We are of the opinion that in the present excellent situation, not only those in our plant but also those in the whole company should further seriously study the documents of the 10th Party National Congress and firmly bear in mind what Chairman Mao repeatedly exhorted us on the eve of the nation-wide liberation, "The comrades must be helped to remain modest, prudent and free from arrogance and rashness in their style of work. The comrades must be helped to preserve the style of plain living and hard struggle." We must penetratingly arouse the masses and, with the Party's basic line taken as the key link, apply the "one dividing into two" viewpoint in seriously summing up experience, citing achievements and overcoming shortcomings. According to the spirit of the Party's general line of building socialism, we should set the call, "Run China's affairs well" in the political report to the 10th Party National Congress in contrast with work done by our own workshop and in our own squad unit and ourselves in the past year, arm ourselves according to the ideological line, have a correct understanding of the current situation and tasks, take our acquired achievements as a new starting point, learn from the advanced, exert our utmost effort, be modest and prudent, advance continuously, and push the mass campaign for learning from Tach'ing and overtaking K'ailuan to a new height.

Meanwhile, we also suggest that leading comrades at various levels should ride the east wind of the excellent situation, seize every favorable opportunity, head for basic levels and deep among the masses, go a step further in unfolding the criticize-Lin Piao and rectification campaign, join the worker masses in looking for gaps, exposing contradictions, putting forward proper measures and tackling crucial problems, and arouse the great enthusiasm and sky-rocketing revolutionary effort of the broad worker masses for building socialism, so that they can embrace high hopes and great ambition for doing a good job in the current revolution and production, and plunge into new battles full of vigor and win still greater victories! Saluting the revolution,

Chang Chen-nan (张震南) of the Chemical Fertilizer Plant
December 13, 1973

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Remarks:

After receiving Comrade Chang Chen-nan's letter, the Party committee of the Lanchow Chemical Industry Company paid great attention to the matter and energetically supported his view. The letter was passed on to the Party committees, general Party branches and Party branches of various plants of the company, with the request that all units should seriously check up things and firmly curb the phenomenon of extravagance and wastefulness. The workers of the whole company were aroused to discuss Comrade Chang Chen-nan's letter. Everyone was called upon "not to discard the tradition of hard struggle following the improvement of material conditions and not to change the style of diligence and frugality after the fulfillment of plans."

The Party committee of the Chemical Fertilizer Plant held three discussions on the relevant comments of the company Party committee and Comrade Chang Chen-nan's letter, pledged to accept and support Comrade Chang Chen-nan's view and expressed the determination to learn from Comrade Chang Chen-nan. They also energetically looked for gaps, exposed contradictions and led the workers of the whole plant to make redoubled efforts in grasping revolution, promoting production and continuously developing the excellent situation. By the end of December last year, this factory had overfulfilled all state plans, with chemical fertilizer output surpassing what was called for in the original state plan by 100 percent and synthetic ammonia output exceeding the highest level in the history of the factory. From January 1 to January 23 this year, the monthly production plan for methyl alcohol was fulfilled ahead of schedule, and synthetic ammonia showed an increase of 25.3 percent compared with the corresponding period of last year, thus "crowning the beginning of the year with achievements."

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CRITICISM OF LIN PIAO AND CONFUCIUS

The Present Is Better Than the Past

by

Hsiao Pan (肖 班)

(Peking Jen-min Jih-pao, January 21, 1974)

After every great social revolution, those reactionary classes and their representative figures all stubbornly took the stand of upholding the decadent things on the decline, opposed reforms and progress, used the past to denounce the present, clamored that "the present is not as good as the past" and vainly attempted to restore the old system. Confucius who was the defender of the system of slavery more than 2,000 years ago was such a person, and Lin Piao who represented the interests of the overthrown landlord and bourgeois classes was also such a person.

The last part of the period of the Spring and Autumn Annals was a period of sharp changes marking the transition of the system of slavery to the feudal system in China. A succession of struggles waged by the peasants in resistance rose and fell. They hit heavily at the rule of the slave-owners and brought the rule of slave-owning aristocracy to a tottering state and disintegration. The newly emerging landlord class mounted the political stage and established its own rule in some states. During this period of great changes, Confucius went against the tide, took the restoration of the system of slavery as his own responsibility, and put forward a reactionary political program: "To revive states that have been extinguished, to restore families whose line of succession has been broken, and to call to office those who have retired into oblivion." ("Yao Yüeh" in Confucian Analects) He wanted to resurrect the toppled slave-owning aristocrats, rehabilitate the "paradise of the slave-owner class" and turn back the wheel of history.

At the time, the three families of Meng Sun, Shu Sun and Chi Sun that represented the newly emerging forces in the Lu State, were coerced into changing the relations of production as a result of the endless uprisings staged by the slaves. They abolished the chingt'ien system--the foundation of the relations of production of the system of slavery, and enforced the system of taxation based on the feudal form of exploitation. This marked the transformation of the system of slavery toward the feudal system, and was a progressive movement. But Confucius energetically opposed it. Because his disciple Jan Ch'iu helped the Chi Sun family carry out the feudal system of land tax reform, Confucius was very angry with him and declared, "He is no disciple of mine." He incited his disciples to "beat the drum and assail him." ("Hsien Chin" in Confucian Analects)

In the eyes of Confucius, the slave system of Western Chou was the finest social system. He praised the slave system of Western Chou saying: The laws and institutions of the Chou Dynasty were developed on the basis of the Hsia and Shang dynasties. How perfect they are! My goal is to restore the system of the Chou Dynasty! ("Chou had the advantage of viewing the two past dynasties. How complete and elegant are its regulations! I follow Chou."--"Pa I" in

Confucian Analects) Confucius traveled from place to place all his life and toured the various states so as to realize this reactionary ideal of restoring the system of slavery. However, "flowers fall off, do what one may." The disintegration of the system of slavery was an objective law of social development independent of the subjective will of Confucius. By the time Confucius was old, the feudal system had basically overcome the system of slavery. But Confucius still yearned for the restoration of the rites of Chou and the system of slavery. He lamented in despair, "Extreme is my decay. For a long time, I have not dreamed, as I was wont to do, that I saw the Duke of Chou!" ("Shu Erh" in Confucian Analects) It is not difficult to see that the dream for the restoration of the system of slavery showed precisely the intention of Confucius in crying, "The present is not as good as the past."

Chairman Mao teaches us, "According to materialist dialectics, changes in nature are due chiefly to the development of the internal contradictions in nature. Changes in society are due chiefly to the development of the internal contradictions in society, that is, the contradiction between the productive forces and the relations of production, the contradiction between classes and the contradiction between the old and the new; it is the development of these contradictions that pushes society forward and gives the impetus for the supersession of the old society by the new." In the process of development from a lower stage to a higher stage in human society, all social systems that supersede each other according to order in history are only some temporary stages. The supersession of an old form of society by a new form of society is the inevitable development of history and is also the progress of history. Consequently, those who think that the present is better than the past and that we should move with the trend of historical development are revolutionary, while those who advocate that the present is not as good as the past and move against the trend of historical development are reactionary. "The present is better than the past" and "the present is not as good as the past" reflect the stand and world outlook of different classes. The struggle between "the present is better than the past" and "the present is not as good as the past" is always closely linked with the struggle between the two ways of thinking and the two forces--the revolutionary and the reactionary, the progressive and the conservative.

For the sake of opposing reform and progress, all reactionaries in history approached Confucius for inspiration. For the sake of restoring capitalism and stepping into the shoes of Confucius, Lin Piao and company wildly advocated the theory that "the present is not as good as the past," and used the most vicious language to attack the dictatorship of the proletariat and the great proletarian cultural revolution. Why was the Lin Piao anti-Party clique so hostile and inimical to the proletarian dictatorship and the great proletarian cultural revolution? This was because the proletariat has seized power from the reactionaries, exercised dictatorship over them and toppled the criminal system of exploitation used generation after generation for oppressing and exploiting the laboring people. Like Confucius, Lin Piao and company that represented the interests of the landlord and bourgeois classes dreamed all the time of restoration and vainly attempted to put the reactionary class that had been toppled back on the stage.

Confucius ran around to plead for the restoration of the system of slavery and Lin Piao plotted to restore capitalism. However, the attempt to turn back the wheel of history is of no avail. Chairman Mao points out, "The socialist system will eventually replace the capitalist system; this is an objective law independent of man's will. However much the reactionaries try to hold back the wheel of history, sooner or later revolution will take place and will inevitably triumph." The law of history is irresistible, and the sweeping and surging torrent of socialist revolution cannot be stemmed. In vainly attempting to invoke the ghost of the Confucian school to topple the proletarian dictatorship, restore capitalism and hold back the wheel of history, swindlers like Lin Piao are behaving like the praying mantis that tries to stop a cart with its legs. They can only be crushed by the wheel of history and come to the ignominious end of courting self-destruction.

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Shanghai Young Workers Criticize Lin Piao and Confucius

(NCNA-English Shanghai, Feb. 4, 1974)

a spare-time study group of the shanghai no. 5 printing and dyeing mill has carried out penetrating criticism of lin piao and confucius since last september in response to the call of the chinese communist party to "attach importance to the class struggle in the superstructure, including all spheres of culture". the call was issued in the political report to the tenth party congress.

the "chingfeng (young vanguard)" study group is composed of 19 young workers. with articles written by themselves to criticize lin piao and confucius, they put out special issues of wall-newspapers once or twice a week and post them up at prominent places in the mill. these articles are sharp, pungent and vigorous and take a clear-cut stand. they have helped deepen the criticism throughout the mill. the young workers have tempered themselves and learned a great deal in the course of this struggle, which has enabled them to make rapid political progress and raised their ability to distinguish between genuine and sham marxism.

why is it necessary to criticize confucius in deepening the criticism of lin piao? the young workers were at first not quite clear about this. but they knew that this criticism is an important struggle in the ideological field and it is essential to make clear the relation between criticism of lin piao and confucius. after discussion, they decided to look for reference material in libraries and newspapers after workshift. they collected data on confucius' reactionary activities, political stand, ideology and historical background. they noted down about 40 examples of confucius reactionary views and analysed them at group study meetings.

through discussion they found that lin piao and confucius spoke the same language and did the same kind of things for the same criminal purposes as if they were cast in the same mould. for example, confucius preached the concept of "heavenly mandate" while lin piao advocated the theory of "innate genius". confucius wanted his disciples to "sacrifice their lives to preserve their virtue complete" and lin piao urged his sworn followers to do the same if they "cannot succeed in their mission". confucius attacked as "bad government prevailing in the empire" the great changes that were then taking place in society with the slave system sinking into total collapse and the incipient feudal system growing daily. lin piao, on his part, slandered the flourishing national economy of socialist new china as "stagnant". confucius wanted to "revive states that

have been extinguished, restore families whose line of succession has been broken, and call to office those who have retired to obscurity", and lin piao clamoured for "political emancipation" of all overthrown landlords, rich peasants, counter-revolutionaries, bad elements and rightists. confucius slandered the working people as "small men" who "may not be intrusted with great concerns", and lin piao vilified them as capable of wishing only "good fortune and wealth", and so on. the young workers pointed out that the striking similarity between the statements of the two is by no means accidental. it is due to the fact that both lin piao and confucius tried desperately to preserve or restore an old system and turn the wheel of history backward.

this comparative study helped the young workers understand that lin piao was a loyal disciple of confucius, and lin piao's reactionary theory is just so much rubbish gleaned from the doctrine of confucius and mencius. therefore, criticising confucius means digging up lin piao's roots and destroying the foundation of the reactionary ideology with which he tried to bring about a counter-revolutionary restoration. to criticize lin piao penetratingly, it is necessary to criticize confucius exclamation

several young workers of the group, who learned from newspapers and magazines how the soviet revisionists and the chiang kai-shek gang were putting up a show of worshipping confucius, said: "our criticism of confucius has touched the reactionaries to the quick exclamation" the group studied the news and analysed why the working people in every historical period rose in rebellion against confucius, while all monsters and demons threw themselves at his feet. they said: "this is what we call 'things of a kind come together; people of a mind fall into the same group exclamation'." "we should support whatever the enemy opposes and oppose whatever the enemy supports." the young people have thus learned a lot from these teachers by negative example and further enhanced their determination to carry the criticism of lin piao and confucius through to the end. in the past four months and more, they have devoted all their spare time to this criticism. some often read deep into the night to collect material, others were up after a short sleep to write articles of criticism. for a few days, the temperature dropped to six degrees centigrade below zero, but they carried on the study and criticism as usual.

the "chingfeng" group has repeatedly studied "talks at the yenan forum on literature and art", "on new democracy", "on the people's democratic dictatorship", "on the correct handling of contradictions among the people" and other brilliant works by chairman mao. most of the young workers have read china's general history, histories of chinese literature, philosophy and thinking,

short essays and novels by lu hsun, and biographies of the first emperor of the chin dynasty (221-207 b.c.), li szu, chu yuan, shang yang and other historical figures. they analysed one of the confucian classics "analects" word by word and sentence by sentence so as to criticize the reactionary confucian theses.

of the 19 members of the group, three are senior middle school graduates and the rest are junior middle school graduates. when they first read classical writings, they came across some hard-to-understand words and sentences and unfamiliar historical events. they solved the problems by looking up dictionaries, through discussions or with help from others. for instance, confucius said: "farming leads to starvation, and education leads to the rewards of official life." they could not make out what the sentence meant for its outmoded syntax and grammar. they discussed it and found out its actual meaning. after further discussion, they wrote an article criticizing this confucian rubbish and lin piao's fallacy that educated young people going to the countryside was a "disguised form of reform through forced labour". such analyses and discussions helped raise their level and ability to criticize. they said that confucius seemed to be a huge monster, but in fact was only a paper tiger. "we young workers will topple this reactionary idol the exploiting classes have worshipped for more than two thousand years."

the "chingfeng" group was organized by the machinery and power workshop branch of the communist youth league under the leadership of the workshop party branch. its members come from seven work groups. their criticism of lin piao and confucius has won factory-wide welcome and support, especially from the veteran workers. some old workers told them how the kuomintang reactionaries used the doctrine of confucius and mencius to enslave the workers in pre-liberation days; some related their painful family histories to help the young workers understand that the doctrine of confucius and mencius is the doctrine of exploitation and oppression; and some helped them put up special issues of wall-newspapers criticizing lin piao and confucius. the young people also investigated into the family histories of ten veteran workers and used the material to criticize lin piao and confucius. one old worker was apprenticed in his childhood to a capitalist, who was his uncle but who cruelly exploited him and beat him up despite the uncle-and-nephew relationship. he said to the young people: "there is no love transcending classes in the world. confucius preached 'love the people', but actually he meant 'eat the people'. and lin piao peddled the doctrine of confucius and mencius so that the landlords and capitalists could ride roughshod over the labouring people again." the veteran workers' accusations against the old social system and the doctrine of confucius and mencius aroused among the young people

still greater hatred for lin piao's plot to restore capitalism and made them see more clearly the ultra-right essence of lin piao's revisionist line.

the young people sharply criticized the poisonous influence of the doctrine of confucius and mencius and pointed out its harmful effect.

one of them, a technical school graduate, said that he had wanted to be an engineer because he thought an engineer was superior to a worker. he now dismissed this idea as being influenced by the confucian notion that "he who excels in learning can be an official". a number of young people recalled how old education, old culture and old traditions gave them such confucian ideas as the doctrine of the "golden mean", "superiority of men over women", "don't do to others what you would not have them do to you" and "those who labour with their minds govern others; those who labour with their strength are governed by others". they realized that deepening the criticism of lin piao and confucius is an important struggle to criticize the world outlook of the exploiting classes. young workers who have rid themselves of old ideas in this struggle said: "as lin piao peddled the doctrine of confucius and mencius in an attempt to restore capitalism, we must redouble our efforts to build socialism." the young workers have played a vanguard role in the struggle for production. the "chingfeng" group was commended as an outstanding collective of the mill last year.

Reactionary Nature of Lin Piao's Advocacy of Confucian Concept of "Subduing One's Self and Restoring Old Order"

(NCNA-English Peking, Feb. 4, 1974)

"why did lin piao raise the sinister banner of 'subduing one's self and restoring old order' time and again?" is the title of a recent "people's daily" article.

written by the mass criticism group of peking and tsinghua universities, the article points out that in repeating this reactionary confucian precept time and again between october 1969 and january 1970, lin piao was aiming at mobilizing his sworn confederates to seize posts of authority and stage a counter-revolutionary coup so as to subvert china's dictatorship of the proletariat and restore capitalism.

in 1969, the article says, just when great victories had been won in the great proletarian cultural revolution, our party convened the ninth national congress at which chairman mao issued the great call "unite to win still greater victories". at the first plenary session of the ninth central committee, chairman mao further stated: "unite for one purpose, that is, the consolidation of the dictatorship of the proletariat." guided by this line of the ninth party congress, the whole party, the whole army and the people of the whole country worked hard in high spirits and with great militancy to consolidate the dictatorship of the proletariat.

but the class enemies were by no means reconciled to their defeat. following the collapse of the liu shao-chi renegade clique, the lin piao anti-party clique hastily stepped into the open, making every effort to sabotage the revolutionary line of the ninth party congress and frantically intensifying its anti-party conspiracy. lin piao and company used the doctrine of confucius and mencius as their reactionary ideological weapon for restoring capitalism.

in less than three months, lin piao and company, quoting from the "confucian analects", wrote the inscription "of all things, this is the most important -- to subdue one's self and restore old order" on scrolls which they presented to each other to communicate their counter-revolutionary ambitions.

this precept, the article states, was confucius' political programme for restoring the old order of the slave system of the western chou dynasty. the periods of spring and autumn and warring states were a time of tremendous social changes in chinese history marked by the transition from slavery to feudalism. confucius raised the reactionary precept to preserve slavery and oppose the reforms by the emerging landlord class. the phrase "subdue one's self" meant that the people should subdue their wishes and constrain their actions in accordance with the "old order of the chou dynasty", which reflected the fundamental interests of the slave-owning class. its main objective at the time was to make the emerging landlord class and the slaves remain loyal unconditionally to the slave-owners and refrain from rebellion. the phrase "restore old order" was aimed at restoring the order of the slave-owning western chou dynasty. this confucian precept was an out-and-out reactionary political programme to oppose social changes, turn the clock back and restore the western chou slave system. the fact that lin piao and company dug up the political mummy of confucius, took over his mantle and held this precept sacred fully revealed their criminal attempt to subvert the dictatorship of the proletariat and restore capitalism in china.

since lin piao and confucius lived in different historical times, this precept when they advocated it had different class content. confucius represented the declining slave-owning class in his time and lin piao represented the landlord class and the bourgeoisie that had been overthrown. but they were identical on the fundamental issue of opposing social changes, advocating backsliding and plotting a counter-revolutionary restoration.

lin piao vainly attempted to usurp the highest power of the party and the state to further his ambition. he picked the worn-out weapon of "rectifying names" from confucius, the master versed in plotting to restore the old order. in may 1970 he resisted chairman mao's instructions and instigated his die-hard conspirators to attack the party, and blustered that he wanted to be "the head of the state" and "if a state does not have a head, then names are not correct and language is not in accordance with the truth of things". the lin piao anti-party clique openly based itself on the confucius' preaching that "what is necessary is to rectify names ... if names are not correct, language is not in accordance with the truth of things. if language is not in accordance with the truth of things, affairs cannot be carried on to success ...", and stubbornly insisted on its anti-party political programme in an attempt to usurp the highest power of the party and the state. they maligned the dictatorship of the proletariat as being "dictatorial", and clamoured that "those who have retired to obscurity" under the dictatorship of the proletariat, namely, the remnants of the chiang dynasty, the unreformed landlords, rich peasants, counter-revolutionaries, bad elements and rightists, the renegades, enemy agents and die-hard capitalist-roaders, "must all be liberated politically", so as to foster the counter-revolutionary restorationist forces. to liberate the enemies of the dictatorship of the proletariat, lin piao wanted to push the hundreds of millions of chinese working people into the abyss of misery once again. lin piao's "restoring old order" meant restoring the old order that had been shattered by the proletariat, the lost "paradise" of the exploiting classes and the dictatorship of the big landlord class and the big bourgeoisie.

the article then quotes chairman mao: "without their wire-pulling masters the political representatives of the flabby class of big landlords and big bourgeoisie in china cannot move an inch". to realize his dream of "restoring old order", lin piao necessarily had to look for an imperialist state as his wire-pulling master. that master was soviet revisionist social-imperialism. when his plot was exposed, lin piao fled to soviet revisionism in a rush and his plane crashed in undur khan, mongolia. these facts fully prove that lin piao's "restoring old order" meant, in foreign affairs, capitulating to soviet revisionist social-imperialism and serving as a vassal-king under the soviet revisionist "nuclear umbrella".

it is not accidental that lin piao should have sought help from the dead soul of confucius and copied his counter-revolutionary programme of "subduing one's self and restoring old order." confucius was a reactionary thinker of the declining slave-owning class, a die-hard conservative. advocating a return to the old, retrogression and restoration, his thinking reflected the interests of the declining exploiting classes and suited their political needs. therefore, all reactionaries worship confucius. his programme likewise becomes an ideological weapon in their hands to oppose reforms and suppress the people.

the renegade and traitor lin piao followed closely confucius, waving the sinister flag of "subduing one's self and restoring old order", and desperately wanted to have a trial of strength with the proletariat in order to restore capitalism. but chairman mao has pointed out, "retrogression eventually produces the reverse of what its promoters intend. there is no exception to this rule either in modern or in ancient times, in china or elsewhere." confucius, who attempted to go against the tide of history did not succeed in saving slavery from its fall. instead of realizing his dream of restoring captalism and setting up a feudal, comprador and fascist dynasty, lin piao died an ignominious death. this is the inevitable end of all forces for restoration.

Jen-min Jih-pao Gives Wide Coverage to Articles by Workers, Peasants and Soldiers Criticizing Lin Piao, Confucius

(NCNA-English Peking, Feb. 4, 1974)

under the banner headline "workers, peasants and soldiers are main force in criticizing lin piao and confucius", the "people's daily" is devoting full pages these days to articles written by workers, peasants and soldiers criticizing lin piao for advocating confucianism in staging a counter-revolutionary come-back.

in an article criticizing "the doctrine of the 'golden mean'" which appears on the third page of today's paper, a deputy squad leader of a people's liberation army unit named chiang yu-ping writes: "the philosophy of the communist party is the philosophy of struggle."

he writes: "lin piao praised the doctrine of the 'golden mean', the reactionary philosophy of confucius faithful running-dog of the slave-owning class, as one of the great virtues of the chinese nation. this is utter nonsense."

he adds: "the unity of opposites is relative and the struggle between them is absolute. when the struggle reaches a certain stage and breaks a certain limit, the old unity is shattered, causing the destruction of the old thing and giving rise to a new thing. a true dialectical materialist is one who not only recognizes this law but enthusiastically supports and helps new things in the three great revolutionary movements of class struggle, the struggle for production and scientific experiment and strives to help new things vanquish the old."

"it is absolutely necessary for every revolutionary," the p.l.a. fighter writes, "to stand for transformation and oppose conservatism, persist in revolution and oppose a return to the old order, keep on advancing and refuse to retrogress, so as to help the society advance and develop in the storms of class struggle and the struggle for production until communism is realized.

"confucianism advocates that 'being without inclination to either side is called chung; admitting of no change is called yung.' ('chung yung' in chinese means 'the golden mean'.) this doctrine of the 'golden mean' is the reactionary philosophy confucius used to oppose reform, prevent society from progressing and preserve slavery. by peddling this rubbish, lin piao revealed himself as a faithful disciple of confucius. he used it to oppose the marxist philosophy of struggle and the surging revolutionary movements of the proletariat and hold back the wheel of history."

the fighter says that this is proved by the fact that lin piao employed vicious language and base means to attack the general line, the great leap forward and the people's communes, vilify the great proletarian cultural revolution and the dictatorship of the proletariat and that he even went so far as to conspire for a counter-revolutionary coup.

the writing group of the casting workers of the peking electrical machinery plant writes in an article entitled "theory of innate genius -- careerist philosophy": "confucius and lin piao both passed themselves off as 'sages' and 'geniuses' who were 'born in possession of knowledge'. the idealist theory of innate genius as they preached is nothing but a spiritual yoke the exploiting classes use to fool and enslave the working people and obscurantism practised by the reactionaries and careerists.

"there are no such 'geniuses' who are 'born in possession of knowledge'. one acquires knowledge and ability only through practice. we would never learn to cast if we did

not come into contact with sand and sand boxes. we conscientiously studied chairman mao's 'on practice', made some one hundred experiments in spite of many difficulties and summed up our experience until we succeeded in devising a new casting process that raised efficiency, improved quality and reduced labour intensity.

"confucius styled himself a 'sage'. actually he was a parasite whose four limbs did not toil and who could not tell the difference between the five grains, a parasite who did not study and knew nothing; lin piao referred to himself as a 'divine horse' and the 'loftiest of men'. in fact he was a big party and military lord who did not read books, or newspapers or documents and had no learning at all."

an article by hsin chien, a member of the hsinghuo people's commune on peking's outskirts, points out that lin piao advocated confucius' reactionary trash of "subdue one's self and restore the old order". this revealed his desire to subvert the dictatorship of the proletariat and restore capitalism. the commune member writes that all those who want to turn back the wheel of history come to no good end.

wu yung-hsiang, a pilot of a p.l.a. airforce unit, contributed an article "lin piao and confucius were all reactionaries bent on restoration" in the january 31 issue of the "people's daily". while refuting confucius' fallacy of "subdue one's self and restore the old order", the article points out that after confucius was dead more than 2,000 years, lin piao wrote repeatedly 'subdue one's self and restore the old order' and put this up as a maxim on the wall of his room. the plan worked out by lin piao and company to stage a counter-revolutionary armed coup d'etat, known as "outline of project '571'", fully exposed their vicious ambition. although confucius and lin piao were 2,000 years apart, they both dreamed of restoring the old order and turning back the wheel of history and hated the new social systems and new forces to the marrow of their bone. they were both defenders of the interests of decadent, moribund classes, and their reactionary ideologies were closely linked. therefore, the p.l.a. pilot writes, in order to criticize lin piao, it is essential to criticize confucius, and the criticism of confucius is being made for the purpose of deepening the criticism of lin piao.

in their article "dig up roots of theory of 'disguised form of reform through forced labour'", radar operator tan chen-ting and mechanic wang ju-wen of an air force unit, point out that confucius got food without farming and clothes without weaving and was a ferocious parasite sucking the blood of the people. this parasite despised labour and hated the labouring people, alleging that "farming leads to starvation, and education leads to the rewards of official life". like confucius, lin piao also

despised labour and hated the labouring people. he openly slandered educated young people's going to the countryside as "a disguised form of reform through forced labour". he also talked such nonsense as "studying well brings a ten-thousand-fold profit on a small investment" in an attempt to lure young people away from labour and practice and make them bourgeois intellectual aristocrats "whose four limbs do not toil and who do not know the difference between the five grains". this shows that lin piao was peddling the doctrine of confucius and mencius that "he who excels in study learning can be an official". to kill weeds, we must kill their roots; to criticize lin piao, we must criticize confucius.

PLA Anti-Chemical Company Criticizes Lin Piao and Confucius

(NCNA-English Hangchow, Feb. 5, 1974)

the party branch of an anti-chemical company of the chinese people's liberation army units stationed in chekiang has launched a big criticism of lin piao and confucius. with high fighting will, the commanders and fighters of the company are criticizing lin piao's crimes in using the doctrine of confucius and mencius to undertake counter-revolutionary activities for a capitalist restoration.

the commanders and fighters studied works by marx, engels, lenin and stalin and chairman mao's works during the spring festival and wrote articles and outlines of speeches criticizing lin piao and confucius. they have held a series of meetings in squads, platoons and the company, put out a score of bulletins and written more than two hundred articles. they pledged that under the personal leadership of our great leader chairman mao they would carry through to the end the socialist revolution in the superstructure and the struggle against lin piao and confucius.

how did this vigorous struggle to criticize lin piao and confucius develop in this company?

first of all, the party branch did a lot of work to help the fighters see the nature of this struggle and raise their consciousness in criticizing lin piao and confucius. to make clear the connection between the criticism of confucius and that of lin piao and the relation with today's class struggle and the struggle between the two lines, the party branch held four sessions

to help the commanders and fighters see what manner of man confucius was. the party branch held animated discussions among the fighters to make clear the nature of this struggle. they discussed the reactionary ideas of confucius; how lin piao used the reactionary ideological weapon of the doctrine of confucius and mencius to scheme to usurp party leadership and state power and restore capitalism; how the reactionaries at home and abroad opposed criticism of confucius and whipped up an adverse current of worshipping confucianism and opposing the legalist school. they pointed out that criticism of confucianism is an important component of criticism of lin piao and is an acute class struggle and struggle between the two lines. it is of profound immediate significance and far-reaching historical importance for consolidating and developing the fruits of the great proletarian cultural revolution, opposing restoration and retrogression, consolidating the dictatorship of the proletariat and dealing blows at imperialism, revisionism and reaction. the company commanders and fighters expressed firm class hatred for the doctrine of confucius and mencius. fighters said: "confucius wanted to restore the old order and lin piao wanted to restore capitalism. they are jackals of the same lair. criticizing lin piao without repudiating confucius is like cutting weeds without removing the roots." members of a platoon said: "for more than two thousand years, the reactionary ideas of confucius have been used to poison the minds of the labouring people and hamper the progress of revolution. like liquidating toxins, we must do away with confucius' pernicious influence and propel the revolution forward."

secondly, the party branch guided the commanders and fighters to do away with all fetishes and superstitions, emancipate their minds and strengthen their determination to act as part of the main force in criticizing lin piao and confucius. they discussed such questions as "are the workers and peasants capable of criticizing books by confucius and mencius which are very difficult to read and understand?" and "does the criticism of confucius concern only cultural and educational circles, historians and the leadership?" they raised their awareness and enhanced their confidence and determination after doing the following three things:

one. they studied the instructions given by chairman mao and the party central committee on criticizing lin piao and confucius, re-studied the passages from the documents of the tenth party congress which deal with grasping class struggle in the superstructure, and thereby armed themselves politically and ideologically.

two. they familiarized themselves with instances of how the working people in chinese history struggled against confucius and discussed the great role of the workers, peasants and soldiers since liberation in criticizing feudalism, capitalism and revisionism. fighters of the

tenth squad said: "the working people are the makers of history. it is they who have overthrown the reactionary ruling classes one after another. the liu shao-chi and lin piao bourgeois headquarters were both shattered by the workers, peasants and soldiers under the guidance of chairman mao and the party central committee. how can it be said that we the working people lack strength?" medical orderly chao hsi-chung added: "the working people suffered most from the doctrine of confucius and mencius. they hate it the most, once they see the reactionary essence, and their criticism is most penetrating."

three. they further emancipated their minds and drew on more encouragement through criticizing confucius' idealist conception of history represented by his preaching that "the elite are born intelligent and the lowly are born ignorant". fighter wang shou-hao said: "in the past i used to consider myself dumb and dull. now i realize that fighters with rich practical experience are the wisest and most talented. that precept of confucius' was a vicious slander against the working people."

thirdly, the party branch guided the commanders and fighters to link the criticism with concrete struggles. the commanders and fighters were unanimous in agreeing on the necessity for linking the criticism of lin piao and confucius with reality. to do this, it is necessary first of all to link this criticism with the schemes and crimes of the lin piao anti-party clique, putting particular stress on criticizing the ultra-right essence of lin piao's revisionist line. this is the main reality to deal with. it is necessary to grasp the cardinal issues in the current struggle between the two lines, criticize the right deviationist trend of thought which negates the fruits of the great proletarian cultural revolution, opposes new socialist things and tries to turn the wheel of history backward. if these errors are not criticized, it is impossible to carry out chairman mao's instructions and grasp the key link in the ideological and political work in the armed forces. the fighters said it was also necessary to combat the influence of the reactionary thinking of confucius and mencius, break with old, traditional concepts and remould one's world outlook. they said: "if careerists in the future use the doctrine of confucius and mencius to conspire to turn the wheel of history backward, we will be able to see through them and resist it, once we have wiped out the evil influence of confucius and mencius and sharpened our vision."

cadres of the company led the fighters in making a conscientious study and criticism. hsu pan-chung, secretary of the party branch and political instructor of the company, roundly criticized the bourgeois theory of a universal human nature preached by lin piao in connection with the "benevolence, righteousness

and morality" preached by confucius and mencius. he said: "in the old society, my father was a hired labourer for landlords for two decades and more. he barely eked out an existence. but none of the landlords showed any benevolence. thousands upon thousands of poor people died of cold and starvation in the old society. but none of the capitalists showed any benevolence. lin piao preached the reactionary absurdities of confucius and mencius in his criminal plot to usurp party leadership and state power and restore capitalism. this shows lin piao and confucius had the same reactionary turn of mind and both were arch enemies of the working people." the fighters studied the teaching of marx and engels that the reactionaries' purpose in spreading historical idealism was to prove "the final answer is that the noble, wise, and learned ones should rule". they pointed out that confucius advocated "innate wisdom" to deck himself out as a sage, a symbol of the will of heaven, to restore the reactionary rule of the slave-owning class; lin piao peddled the theory of "innate genius" to palm himself off as a "genius" so that he could "command everything" and allow the overthrown landlord and bourgeois classes to ride once again on the backs of the people. comparing the fallacies of lin piao with those of confucius, the fighters discussed and criticized the points one by one, and their fighting will grew in the course of such criticism.

the commanders and fighters of the company have further raised their consciousness of class struggle and two-line struggle through the criticism of lin piao and confucius. having criticized "the student who completed his learning can be an official" and other fallacies peddled by confucius and lin piao's venomous slanders against the settling of educated young people in the countryside, the commanders and fighters wrote revolutionary letters to their families to encourage their relatives to follow unswervingly the road charted by chairman mao. this enabled them to be more conscious in resisting the corrosion of bourgeois ideology and develop the style of plain living and hard struggle. they strengthened their revolutionary unity and sense of organization and discipline. work in various fields in the company is being done much better.

Young City People in Central China Commune
Condemn Lin Piao for Peddling Confucianism

(NCNA-English Chengchow, Feb. 5, 1974)

educated young people who have settled in a people's commune in chiahsien county of honan province recently held a meeting to denounce lin piao's advocacy of the doctrine of confucius and mencius.

the book "socialist upsurge in china's countryside" published in 1955 has an article on the experience in agricultural co-operation of the township where the present-day commune is located. chairman mao wrote in a note accompanying the article: "all intellectuals who can work in the countryside should be happy to go there. our countryside is vast and has plenty of room for them to develop their talents to the full."

"confucius despised labour and hated the labouring people", tu yin-ti said. "when his disciple fan chih requested to be taught husbandry and gardening, confucius, who had no knowledge of either, flew into rage and cursed fan chih, calling him a 'small man'. in his eyes, labour was the 'meanest' of jobs and the labouring people were of the 'lowest' order, whereas the slave-owning aristocrats who battened on the sweat and blood of the labouring people were 'sages' and 'men of complete virtue'. he was turning everything upside down and calling black white. liu shao-chi, lin piao and other political swindlers viciously said that it was a 'waste of talent' for educated young people to go to the countryside and a 'disguised form of reform through forced labour'. they picked up such rubbish from the trash of their arch master, confucius.

"while confucius and lin piao looked down upon physical labour and were opposed to young people doing farm work, we the younger generation must attach full importance to physical labour, devote our lives to farming and temper ourselves into worthy successors to the revolutionary cause of the proletariat.

"i came to this commune after finishing secondary school in 1968. over the past five years or so we have been re-educated by the poor and lower-middle peasants. we work with them to improve the locality. great changes have taken place in the commune. all our 470 hectares of farmland are irrigated now and give good yields despite drought or excessive rainfall. the commune has 110 electric motors, three power generating units, 18 diesel engines, eight tractors and other machinery for processing farm and side-line produce. grain output topped six tons per hectare last year as against three tons in 1967. we educated young people from cities are maturing in the course of struggle.

"more than 40 educated young people in the commune have joined the communist party and over 300, the communist youth league. more than 140 educated young people have been elected to leading posts at provincial, regional, county, commune and production brigade levels. i was chosen to be a delegate to the tenth party congress. all our achievements and progress were concrete actions in breaking thoroughly with the old force of habit and criticizing the reactionary fallacies of lin piao and confucius who held physical labour and the worker-peasant masses in contempt".

in a joint statement, hu hsin and chu tung-hui said: "confucius spread the reactionary idea that 'while his parents are alive, the son should not travel far'. for thousands of years, the exploiting classes vigorously advocated this. lin piao and company did their utmost to prevent educated young people from integrating themselves with the workers and peasants and to sabotage the work of settling educated young people in the countryside. their purpose was to confine young people to their homes and divorce them from the workers and peasants and from the practice of the three great revolutionary movements and make them their tools for subverting the dictatorship of the proletariat and restoring capitalism.

"in order to train qualified successors to the proletarian revolutionary cause, many revolutionary parents have sent their sons and daughters to settle in the countryside to be tempered in the three great revolutionary movements. after we came here in 1971 party organizations at various levels and the poor and lower-middle peasants paid meticulous attention to our political maturing and helped us solve problems in production and daily life. though we are now far from our parents, we are closer to chairman mao's revolutionary line. facts show that the road indicated by chairman mao of integrating with the workers and peasants is necessary for the political maturing of the younger generation."

"confucius and lin piao were the reactionaries countering the trend of history," said ma li-li. "they preached the reactionary trash that some were 'born in possession of knowledge'. however, marxism consistently upholds the viewpoint 'practice first' and holds that the people's knowledge cannot be separated in the slightest degree from practice. our revolutionary practice in the countryside helped us recognize that no one in the world is 'born in possession of knowledge'. practice alone is the source of wisdom and ability. i was brought up in the city. i knew that clothes keep me warm but did not know how cotton is grown. with the painstaking help of the poor and lower-middle peasants and through repeated practice in the countryside, i now know how to grow cotton.

"spreading the ideas of confucius and mencius, lin piao and company advocated idealist apriorism. they

thought that man is born possessing knowledge, and therefore they negated practice and labour and opposed educated youth integrating themselves with the workers and peasants. they wanted to lure us educated young people to divorce ourselves from the workers and peasants and labour and degenerate into the quagmire of revisionism. that will never be exclamation"

lu chung-yang said: "confucius, defender of the declining slave-owner class, advocated 'he who excels himself in learning can be an official'. it might appear that he maintained that any student regardless of class origin, could become an official if he studied well. that's a fraud. from the late spring and autumn period in which confucius lived through the old china ruled by chiang kai-shek, the labouring people were always oppressed and deprived of the right to education -- it was a monopoly of exploiting classes. when confucius advocated this fallacy he was serving the exploiting classes.

"the renegade, traitor and scab liu shao-chi went to hsuchang in 1957 and called a meeting of students at which he spread his counter-revolutionary fallacy 'study to become an official' to poison young people and create successors to the bourgeoisie. lin piao and other swindlers slandered the settling of educated young people in the countryside as 'a disguised form of reform through forced labour'. they regarded such educated young people as having no future in taking part in productive labour and becoming peasants. to them, superior men were the intellectual aristocrats who lorded it over the labouring people and could neither do physical work nor distinguish rice from wheat.

"the wheel of history cannot be turned back and truth cannot be distorted. we must thoroughly criticize the reactionary ruling classes who spread the concept 'he who excels himself in learning can be an official'. young people must be encouraged to take part in class struggle, the struggle for production and scientific experiment in the vast countryside to be tempered in practice and grow in struggle to becom successors to the revolutionary cause of the proletariat.

"after finishing secondary school, i returned to my village in 1958 to take part in the socialist revolution and construction in the countryside in line with what is needed. the poor and lower-middle peasants sent me to tsinghua university in 1970 as member of the first group of worker-peasant-soldier college students, in accordance with chairman mao's call 'students should be selected from among workers and peasants with practical experience'. i knew my purpose in studying was not to become an official, but to work better for the revolution and contribute more to the socialist revolution and construction. following chairman mao's teaching that

students 'should return to production after a few years' study', i came back to my commune after graduation and took part in the three great revolutionary movements again with the poor and lower-middle peasants. i am determined to temper myself again and again in the countryside and become a successor to the revolutionary cause of the proletariat."

SCIENTIFIC NEWS

Scientific News in Brief

(NCNA-English Kunming, Feb. 4, 1974)

scientific news from china in brief

new cutworm control method

cutworms pose a serious threat to dry field plants. the usual methods of destroying the widely scattered insects include spraying poison on the soil, poison lures, and catch-and-kill missions. these methods are inefficient.

the staff of the plant protection station of chaotung county in yunnan province, southwest china, has worked out a new control method. they raised more than 400 cutworm larvae and observed their growth pattern. after the larvae made cocoons around themselves for some time, the staff noticed, mostly chalcid wasps broke out instead of grown-up cutworms. it was discovered later that chalcids had laid eggs in the bodies of some of the cutworm larvae. the parasites fed on their hosts which became inert and died soon after finishing making the cocoons.

it was the first time in china that the cutworm-killing chalcid wasp was discovered. further experiments show that this kind of chalcid reproduces in great numbers, has a high survival rate and a strong growth. experiments are still under way to make large-scale cutworm controls.

fast growing tree

the world forestry congress recommended a kind of "miracle tree" -- anthocephalus chinensis. this fast-

growing tree is to be found in tropical and sub-tropical wet forests up to 600 metres above sea level. it has a straight trunk and produces good timber.

staff members of the tropical plants research institute of yunnan province recently located three such trees in a hsishuang panna virgin forest. all 14-years-old, the trees measure 23 to 25 metres in height and 51.5 to 55.1 centimetres in diametre. the rate of growth is eleven times that of the pine tree in temperate zones. its seed is no bigger than the point of a pin. open-air sowing trials show that the rate of germination is as high as 60 per cent and they can grow in ordinary soil and in clayey soil as well. the saplings in the institute's nursery grow as much as one metre within a year. most of the saplings have survived transplanting and are doing quite well.

fish survey in lantsang river

a survey of the fresh water fish in the lantsang river was completed not long ago. eighteen workers, cadres and scientists from the yunnan provincial animals and aquatic products research institutes and from the szumao administrative region covered more than 3,500 kilometres on foot in the szumao region and the hsishuang panna tai autonomous chou. they collected 1,200 fish samples of 92 different species.

the lantsang river abounds in fish, the survey shows. they are of a wide variety and mostly big-sized.

preliminary experiments reveal that three species of fish in the river can be domesticated. they are tasty, fast growing, big-size fish that are not particular about what they eat. one of them has a bright red body and grows to over 50 kilogrammes. in natural surroundings three-year-olds weigh three kilogrammes each, with bright promises of domestication.

SPORTS

Vigorous Winter Sports in Lhasa

(NCNA-English Lhasa, Feb. 4, 1974)

factories, government offices, army units and schools have organized mass winter sports in lhasa, capital of the tibet autonomous region more than 3,600 metres above sea level.

tempered in the great proletarian cultural revolution and the movement to criticize lin piao and rectify the style of work, the emancipated serfs and people of various nationalities are more eager to do physical training for the revolution. early every morning, there is a continuous stream of people doing long distance running along the banks of the lhasa river and the potala palace. large numbers of sports enthusiasts participate in the radio calisthenics and ball games. ball matches are held on the city's sports grounds at noon or on week ends. since the beginning of winter, over 100 football, basketball and table tennis teams composed of workers, cadres, fighters of the people's liberation army and students have held 150 matches before at least 30,000 spectators.

party organizations at various levels encourage winter sports. nearly one third of the young workers in the machinery repair plant are basketball and football enthusiasts. friendly matches between workshops and sections of the plant are often held on grounds the workers built. more than four-fifths of the staff members of tibetan and han nationalities in lhasa municipal post and tele-communications office are involved in the calisthenics, long distance running and other sports. phurpu, a mother of three who handles telegrams, is an active member of the basketball team. she also took part in the office's women workers' tug-of-war contest. ngagwang chhoephel in his forties, deputy head of a section, placed sixth in the men's 8,000 metres bicycle contest. widespread mass sports improve the workers' physique and enhance their enthusiasm for work.

rural sports have made big advances in the past few years. young peasants in many people's communes on the lhasa outskirts often play football and basketball games in winter. members of some communes have also held bicycle contests and traditional horse races. a women's tug-of-war team from four communes won the women's champion in this item at the city sports meet during the new year holidays.

physical culture departments pay great attention to training young people and children. sports teams are formed in schools. the municipal sparetime sports

school for youth and children has trained new sports activists for various schools this winter. following extensive school-wide sports meets, the city has held four contests in track and field events and ball games among primary and middle school pupils with 2,000 participating.

inspired by chairman mao's teaching "be prepared against war, be prepared against natural disasters, and do everything for the people", many units have engaged in sports in combination with militia training. the militiamen of a building construction cooperative of a district in the suburbs do mountaineering apart from marksmanship, bayonet drill, hurdle races and hand grenade throwing. the militiamen and young workers of tibetan and han nationalities of a motor vehicle team of the lhasa transport company climbed a mountain, 4,200 metres above sea level, during a field training.

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* FOREIGN RELATIONS *
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CHINA AND FRANCE

Chi Peng-fei, Michel Jobert Give Banquets on Occasion of 10th Anniversary of Establishment of Diplomatic Relations between China and France

(NCNA-English Peking, Feb. 4, 1974)

chinese foreign minister chi peng-fei gave a banquet here today in honour of french ambassador to china etienne manac'h, his wife and embassy officials in celebration of the tenth anniversary of the establishment of diplomatic relations between china and france.

the banquet proceeded in a friendly atmosphere. celebrating the occasion, the two sides expressed the wish that the two countries would further develop their ties.

french foreign minister michel jobert on january 31 gave a banquet in paris in honour of chinese ambassador to france tseng tao and embassy officials in celebration of the same occasion.

CHINA AND ITALY

Only Socialism Can Save China

-- people of Linhsien Hsien criticize Antonioni's anti-China film

(NCNA-English Peking, Feb. 4, 1974)

the "people's daily" today carries an article by yang kuei, first secretary of the communist party committee and chairman of the revolutionary committee of linhsien county, honan province, which exposes the anti-china film "china" made by m. antonioni. it condemns antonioni for vilification and slander against the socialist countryside and poor and lower-middle peasants of linhsien county by using vile tricks in shooting the film stealthily, despite protests, as well as using deception and forgery.

yang kuei led the people of linhsien in a decade's construction of the 1,500-kilometre-long red flag canal on the slopes of taihang mountains, thus ending this area's age-old shortage of water. this engineering feat exemplifies the chinese people's efforts to transform the countryside by self-reliance and hard struggle.

in his article entitled "only socialism can save china", yang kuei lists the tremendous achievements of linhsien county in socialist construction and makes a devastating criticism of antonioni's anti-china film.

excerpts from the article follow:

antonioni stayed three and a half days in linhsien county. instead of showing the new look of the socialist countryside and the tremendous achievements made by the people in carrying out chairman mao's principle of self-reliance and hard struggle, he did his utmost to traduce them by taking shots stealthily, despite protests, as well as using deception and forgery.

he showed little interest in the gigantic red flag canal and took very few shots of it. he ignored the prosperous scene of the county after the transformation of its mountains and rivers but opted for dry river-beds strewn with rocks. he ignored the busy motor traffic on the highways but picked only ox-carts and wheelbarrows. he paid no attention to big and small tractors working in the fields, but chose only a donkey pulling a stone roller. he skipped the stirring sights of collective labour and turned his camera solely on old people and a sick woman. to smear the people of linhsien, he went so far as to raise the arrogant demand at the tatsaiyuan brigade that the cadres get a number of commune members to stage a mock fist fight for him, but was rebuffed. these despicable activities of antonioni in linhsien met with resistance and opposition from the local revolutionary masses, who said indignantly: "this fellow has bad intentions."

the primary school of the tatsaiyuan brigade, chengkuan commune, has 356 revolutionary teachers and pupils and 35 classrooms. the school buildings are tidy and spacious and furnished with facilities for table tennis and basketball. located on the east side of a street, the school has a sign at the entrance inscribed "tatsaiyuan primary school". instead of taking shots of the school itself, antonioni made a sudden appearance when a number of pupils were playing or reading after class in front of an old house on the west side of the street, and, brazen-faced, gave long footage to these scenes. he had the impudence to say in his narration: "this is the school of the village." what is this if not outright forgery?

as another example, let us talk about the jentsun people's commune which antonioni visited. the main trunk canal of the red flag canal project runs through the commune. reservoirs, ponds and pumping stations have been

built to form a crisscrossed irrigation network. the commune has 26 times as much irrigated land as in pre-liberation days. its grain yield has jumped from 0.75 tons per hectare before liberation to 5.1 tons at present. it has surplus grain instead of lacking grain. it has also made all-round progress in forestry and sideline occupations. a vigorous revolutionary atmosphere prevails everywhere. antonioni did not photograph any of this but deliberately stalked people who were unaware of his intention to take shots. in particular, he sought out and took dilapidated walls and blackboard papers discarded long ago. local cadres and people around asked him: "why do you photograph a blackboard newspaper long discarded instead of our current blackboard newspaper?" this fellow with a guilty conscience said in consternation: "sorry, we'll certainly cut it out when we go back." in fact he did nothing of the sort. on the contrary, the film's narration described this socialist village as "abandoned desolate place".

during his visit, antonioni happened upon a farm produce fair on the way. he insisted that the driver stop the car and, even threatening to jump out, photographed this scene without permission. our peasant fair supplements the socialist collective economy, but antonioni distorted it as a "free market" and slandered it as "the only gap in the country's total collectivization." this is a slander for ulterior motives against our socialist collective economy.

vilifying everything, antonioni represents our new socialist villages as dreary and poor and in difficulties, and then says in narration with an ulterior purpose: this is "china's first socialist mountain" exclamation is linhsien county really like his distortion and tailoring? no, absolutely not. since liberation and especially since 1958, under the wise leadership of chairman mao and the party central committee, the cadres and masses have brought into full play the superiority of the people's communes and raised the fighting slogan "re-arrange the mountains and rivers of linhsien county". the 1,500-kilometre-long red flag canal was built after ten years' hard struggle (1960-1969). the irrigated acreage shot up from 800 hectares before liberation to 40,000 hectares now, and thus ended the situation of water being as valuable as oil. grain output jumped from 0.75 tons per hectare before liberation to 4.35 tons now. in the past, the county had to depend on the state for 10,000 tons of grain every year, but now it sells the state 20,000 tons of market grain every year. ninetyfive per cent of the communes and brigades now have grain reserves. these facts are a powerful refutation of m. antonioni's anti-china film.

chairman mao says: "only socialism can save china." we poor and lower-middle peasants of linhsien are most keenly aware of this teaching.

take tatsaiyuan production brigade of the chengkuan people's commune for example. before liberation, 73 peasant households here were driven to begging and 21 persons died of hunger in the 1942 famine. the poor and lower-middle peasants became masters of their own destiny under the leadership of the chinese communist party after liberation. warmly responding to chairman mao's great call "get organized", they have advanced from mutual-aid teams and agricultural cooperation to the people's commune. agricultural production has gone up year after year and the commune members' life has improved considerably. since 1958, new houses totalling 1,100 rooms have gone up, the brigade has established a primary school and a middle school and instituted the cooperative medical service. all households without exception have grain reserves, and about two-thirds of them have bank savings. the poor and lower-middle peasants have among them 180 bicycles and 85 sewing machines, and all families have electric lighting and loudspeakers. the brigade now presents a lively picture of a new socialist mountain area. no one can negate these hard facts.

antonioni in no way represents the italian people, who are friendly towards the chinese people and happy to see the tremendous achievements the chinese people have made in the socialist revolution and construction and regard these as their own. after paying a visit to linhsien, the friends on the delegation of the italian east publishing house in june 1972 said: "after visiting the red flag canal, we've come to see how political change has brought about economic change. the people of linhsien have relied on their own efforts and transformed the backwardness left over thousands of years. this defies the imagination."

how different are the conclusions of different persons with different stands and viewpoints exclamation

proceeding from his anti-china and counter-revolutionary stand, antonioni did his utmost to fling mud at china's great achievements in socialist revolution and construction, and to negate the tremendous achievements of the great proletarian cultural revolution. in so doing, he serves the needs of imperialism, especially soviet revisionist social-imperialism.

Chinese Workers, Peasants, Soldiers Condemn Antonioni's Anti-China Film

(NCNA-English Peking, Feb. 5, 1974)

peking newspapers have over the past few days devoted full pages to articles by chinese workers, peasants and soldiers condemning the anti-china film "china" made by m. antonioni.

the articles include those contributed by the peking no. 3 cotton mill, the china-albania friendship people's commune and honan's linhsien county which antonioni visited. they describe the tremendous progress in their respective units and contrast the thriving reality and the militancy of the chinese people with the grim picture maliciously created by antonioni. they enumerate facts to expose antonioni's despicable way of taking shots stealthily and using deception and forgery. they also describe how people in these units protested against antonioni's vile practice.

total output value at the peking no. 3 cotton mill in 1973 was 29.13 per cent higher than in 1965, the year before the great proletarian cultural revolution started. this was accompanied by improved quality and increased varieties. the mill's achievements are an epitome of china's industrial progress.

more than 80 per cent of the farmland of the china-albania friendship people's commune used to be owned by the landlords. with liberation the poor and lower-middle peasants became masters of their own destiny. they have relied on collective strength to remake nature and raise grain output more than sixfold since liberation. for the first time in history, the commune peasants have primary and secondary schools and enjoy medical care.

cutting through mountains, the people of linhsien county spent a decade digging the 1,500-kilometre-long red flag canal. as a result, the irrigated acreage increased 50-fold. the radical change in linhsien county shows the great vitality of china's people's communes. it is a victory for the spirit of self-reliance and hard struggle.

the articles show how antonioni went everywhere with the despicable aim of taking shots that distort reality.

when he entered a workshop at the peking no. 3 cotton mill, a cleaning worker was sweeping the floor. arrogantly, antonioni asked the worker to stop so that he could take a shot of the flying cotton fluff.

he entered two workers' homes but refused to photograph them because both homes were tidy. at a third one, he

ran his hand underneath the bed sheet and made a mess. the host protested.

at the china-albania friendship people's commune antonioni wanted the commune peasants to fake a fist fight for him. the peasants told him: "ours is a socialist state. when there is a dispute among comrades, we settle it by criticism and self-criticism. we don't resort to fighting." this left antonioni speechless.

on his way to linhsien county, antonioni insisted that the driver stop the car, even threatening to jump out, and took shots aimed at distorting china.

yuan pao-sheng of the peking "red star" people's commune contributed an article entitled "never allow anti-china buffoon to slander great people's commune."

the article recalls that in may 1972 when antonioni was making his reactionary film "china", the "red star" commune fought the worst drought in a century and had a record harvest.

"but antonioni said the people's commune was a 'failure' and 'disappointment'. if that was not a statement with ulterior motives, what else could it be?" the article asks.

"we chinese peasants are hospitable," it says. "we welcome friends from all lands to our country and our commune. we welcome foreign friends who pass on their experience to us and raise criticisms about our work, but we will bluntly expose and condemn anybody who pretend to be china's 'friend' but engage in anti-china activities and seek monetary rewards from social-imperialism and imperialism."

the article "image of women of new china brooks no distortion" by tung ying of the peking municipal women's federation says: "china's liberation enabled the chinese women to emancipate themselves from oppression by the political, clan, religious and masculine authorities of old china. antonioni did not reflect the militant revolutionary spirit of the chinese women, but took great interest in shooting the bound feet of an elderly woman. this only reveals his own meanness."

the revolutionary committee of the shukuang road neighbourhood, a new housing estate on the site of pre-liberation slums, contributed an article: "great new china becomes ever more prosperous". it compares the life of peking labouring people before liberation with that after liberation and denounces antonioni for being afraid of the light of day like a bat. the article says: "antonioni is interested in collecting material for attacking the chinese revolution; he does not like our achievements."

the article by a cadre of linhsien county says: "antonioni's film serves the needs of imperialism, especially soviet revisionist social-imperialism." an article by several textile workers says: "let antonioni and other reactionaries continue to abuse us. the chinese people advancing along the socialist road will frighten them to death exclamation"

CHINA AND JAPAN

PRC Foreign Ministry Spokesman Issues Statement

(NCNA-English Peking, Feb. 4, 1974)

following is the statement issued today by the spokesman of the ministry of foreign affairs of the people's republic of china:

on january 30, 1974 the japanese government and the south korean authorities signed in seoul a so-called agreement concerning the joint development of the continental shelf. in the agreement they unilaterally mark off a large area of the continental shelf in the east china sea as a so-called japan-south korea "joint development zone", in which petroleum and natural gas will be exploited by their joint investment.

in this regard, the spokesman of the ministry of foreign affairs of the people's republic of china is authorized to state as follows: the chinese government holds that, according to the principle that the continental shelf is the natural extension of the continent, it stands to reason that the question of how to divide the continental shelf in the east china sea should be decided by china and the other countries concerned through consultations. but now the japanese government and the south korean authorities have marked off a so-called japan-south korea "joint development zone" on the continental shelf in the east china sea behind china's back. this act is an infringement on china's sovereignty, which the chinese government absolutely cannot accept. if the japanese government and the south korean authorities arbitrarily carry out development activities in this area, they must bear full responsibility for all the consequences arising therefrom.

Kyoto Rally Welcomes Chinese Youth Delegation

(NCNA-English Tokyo, Feb. 4, 1974)

a mass rally was held in kyoto on february 2 by 21 youth and japan-china friendship organisations to warmly welcome the chinese youth delegation. more than 2,000 youths and other japanese friends participated in the rally.

when the rally began, the chinese youth delegation was presented with bouquets by japanese friends as well as korean youths residing in japan and patriotic chinese residents. the rally was permeated with a joyful atmosphere.

yukizo nakata, a young worker and representative of the kyoto committee to welcome the chinese youth delegation, addressed the rally. he recalled that since the restoration of diplomatic relations between japan and china a year and more ago, the two peoples have had more frequent friendly exchanges than ever before. he pointed out, "greeting the chinese youth delegation at this juncture will no doubt further enhance the friendship and cooperation between the peoples and youths of the two countries."

motoki funabashi, mayor of kyoto, also addressed the rally. he said that the hope for developing japan-china friendship "is placed on the youths who ought to take on this burden".

wang shu-chen, leader of the chinese youth delegation, said, "the youths and other people of kyoto have made great efforts in the struggle to promote china-japan friendship and restoration of china-japan diplomatic relations and now they are intensively engaged in activities for china-japan friendship. this commanded our admiration."

she pointed out that the chinese and japanese peoples should be friendly from generation to generation, this being the demand of the times and the firm aspiration of the two peoples. although a small handful of people are not happy with the friendly coexistence between the two peoples, they will come to no good end in going against the trend of history.

japanese, korean and chinese youths gave performances at the rally.

before the rally concluded, japanese youth and friendly organizations presented the chinese youth delegation with many red flags inscribed with "strengthen the unity and friendship between the japanese and chinese peoples"

and other slogans. this was greeted with warm applause by all those present.

the chinese youth delegation arrived in kyoto after visiting tokyo, kanagawa, yokohama, saitama, ishikawa, toyama, fukui, mie, aichi and nagoya. it was accorded warm hospitality everywhere by the youths and other people as well as the local governments.

Friendship Delegation of China Fishery Association Leaves Tokyo for Home

(NCNA-English Tokyo, Feb. 5, 1974)

the friendship delegation of china fishery association left here for home today after concluding a friendly visit to japan.

last evening, the delegation held a reception for more than 150 japanese friends from the fishery and other circles. also present on the occasion were mi kuo-chun, counsellor of the chinese embassy in japan and responsible members of the tokyo association of chinese residents.

kitaro tokushima, chairman of the japan committee to welcome the chinese delegation and pao kuang-chung, leader of the chinese delegation, spoke at the reception.

the chinese delegation arrived here on january 17 at the invitation of the japanese fishery circles and japan-china friendship organizations. the delegation visited a number of places in japan and conferred several times with japanese friends from the fishery and other circles. the delegation was accorded warm hospitality wherever it went.

CHINA AND KOREA

PLA Unit Celebrates 26th Anniversary of Founding of Korean People's Army

(NCNA-English Peking, Feb. 5, 1974)

commanders and fighters of an artillery unit of the peking units of the chinese people's liberation army held a meeting here today, warmly celebrating the 26th anniversary of the founding of the korean people's army.

present were li jae pil, charge d'affaires ad interim, sr. col. kang song chol, military attache, and other comrades, of the embassy of the democratic people's republic of korea in peking. when the korean comrades-in-arms arrived there, they were warmly welcomed by tu wen-ta, deputy commander of the p.l.a. peking units, wang ching-hua, deputy commander of the artillery units of the p.l.a. peking units, and liu kuang and tsui liang, leading members of the artillery unit. beating drums and gongs, the commanders and fighters of the unit cheered and extended festival greetings to the heroic korean people's army.

comrade liu kuang spoke at the meeting which proceeded in an atmosphere of cordiality and unity of the peoples and armies of china and korea. he spoke highly of the great achievements gained by the korean people's army in defending the independence of their fatherland and in safeguarding and building their socialist fatherland under the wise leadership of president kim il sung.

he condemned the criminal activities of u.s. imperialism in continuing to obstruct and sabotage the independent and peaceful unification of korea. he also repudiated members of the japanese organization "seirankai" who flagrantly clamoured for sabotaging the independent and peaceful unification of korea. he said that the government of the democratic people's republic of korea, with a view to promoting the independent and peaceful unification of korea, had put forward a series of rational major proposals and won the sympathy and support of an increasing number of countries and people the world over. he stated that the chinese people, in line with the great leader chairman mao's teachings, firmly support the korean people in their just struggle for the independent and peaceful unification of their fatherland till complete victory is won.

sr. col. kang song chol gave an account of the victorious and glorious road the korean people's army has traversed under the leadership of president kim il sung. he condemned the pak jung hi puppet clique for its crimes of plotting to sabotage the korean people's sacred cause of unifying the fatherland and making new provocations under u.s. imperialist instigations. he said the korean

people and the commanders and fighters of the korean people's army are maintaining vigilance and are prepared to smash resolutely any attack from the enemy.

kang song chol said that the korean people and the commanders and fighters of the people's army expressed great indignation at the recent activities of the saigon authorities in south viet nam in attempting to invade china's sacred territory -- hsisha and nansha islands.

"we fully support the actions in self-defence taken by the chinese people and commanders and fighters of the chinese people's liberation army and the righteous stand as indicated in the statements of the foreign ministry of the people's republic of china," he added. he said that the blood-sealed militant friendship and relations of cooperation between the peoples and armies of korea and china would be further consolidated and developed in their common struggle against imperialism.

at the end of the meeting, the chinese and korean comrades-in-arms saw a korean feature film and theatrical performances by the fighters amateur propaganda troupe of the p.l.a. peking units. the korean comrades also viewed a military training exhibition.

DPRK Military Attache Holds Press Conference in Peking on Army Anniversary

(NCNA-English Peking, Feb. 4, 1974)

senior colonel kang song chol, military attache of the embassy of the democratic people's republic of korea, gave a press conference at the embassy here this morning to mark the 26th anniversary of the founding of the korean people's army.

at the press conference, senior colonel kang song chol gave an account of the fighting course of development and growth of the korean people's army under the leadership of the great leader comrade kim il sung of the korean people. he said that the people's army has been strengthened and developed into an invincible revolutionary rank by "implementing the military line of our party the main content of which is to make the entire army an army of cadres, modernize it, arm the entire people and fortify the whole country".

the military attache strongly denounced the pak jung hi puppet clique for its criminal activities, supported by u.s. imperialism, to intensify fascist suppression of the people in south korea and carry on wanton provocations against the democratic people's republic of korea. he said that the korean people and the commanders and fighters of the korean people's army would always sharpen their vigilance, be fully ready to smash any invasion of the scoundrels at a blow.

CHINA AND UN

UN World Population Conference General Secretary Arrives in Peking

(NCNA-English Peking, Feb. 4, 1974)

antonio carrillo-flores, general secretary of the united nations world population conference, and leon tabah, director of the division of population of the u.n., arrived here by air today on a visit to china.

they were welcomed at the airport by an chih-yuan, director of the department of international organizations and conferences and treaty and law of the chinese foreign ministry, and leading members of other departments concerned. sernando flores tejada, minister-counsellor of the mexican embassy in peking, was present.

CHINA AND VIETNAM

Statement by the Spokesman of the Ministry of Foreign Affairs of the People's Republic of China

(NCNA-English Peking, Feb. 4, 1974)

following is the statement issued today by the spokesman of the ministry of foreign affairs of the people's republic of china:

on february 1 the saigon authorities in south viet nam, after recently intruding into china's hsisha islands and being dealt a heavy blow by chinese armymen and civilians, again dispatched their naval vessels to invade and occupy nantzu and other islands of china's nansha islands and illegally put up so-called "sovereignty markers" on them. this is a wanton infringement on china's territorial integrity and sovereignty and a new military provocation against the chinese people by the saigon authorities. the chinese government and people strongly condemn and protest against it.

the chinese government has stated on many occasions that the nansha, hsisha, chungsha and tungsha islands are all part of china's territory and that the people's republic of china has indisputable sovereignty over these islands and the sea areas around them.

the government of the people's republic of china definitely will not tolerate infringement on china's territorial integrity and sovereignty by the saigon authorities on any pretext. this position of the chinese government is firm and unshakable.

Vietnamese Meteorological Delegation Leaves Peking for Visit to Southern China

(NCNA-English Peking, Feb. 5, 1974)

the meteorological delegation from the democratic republic of viet nam left peking by plane today for southern china to continue its visit and study on its way home.

the leader and deputy leader of the delegation are nguyen xien and nguyen an, director and deputy director of the meteorological service of viet nam. tsou ching-meng, a leading member of the central meteorological bureau, is accompanying the delegation on its tour.

present at the airport to see the delegation off were jao hsing, a leading member of the central meteorological bureau, and nguyen phuong vu, charge d'affaires ad interim of the d.r.v.n. embassy in peking.

Chinese Table Tennis Team Leaves for Democratic Republic of Vietnam

(NCNA-English Peking, Feb. 5, 1974)

a chinese table tennis team left here by air today for a friendly visit to the democratic republic of viet nam.

leader of the team is chung shih-tung, vice-president of the all-china sports federation and director of the peking physical culture institute. deputy leader is hsu sen-yuan, deputy secretary-general of the chinese table tennis association.

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* NATIONAL *
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SOVIET REVISIONISTS' WORSHIPPING OF CONFUCIUS

The Dead Soul of Confucius and the Fond Dreams of the New Tsar

- a comment on the despicable performance of the Soviet revisionists in worshipping Confucius and opposing the Legalist school -

by

the Revolutionary Mass Criticism Groups of Peking University and Tsinghua University

(Peking Jen-min Jih-pao Jan. 24, 1974)

Recently, one farce after another of worshipping Confucius has been staged in certain shadowy corners of the world. The clownish play of worshipping Confucius and opposing the Legalist school conducted by the new Tsars and presented on the Moscow stage may be rated as one of the most clumsy. from this performance of theirs, people can better see the ferocious features of social-imperialism.

Worshipping Confucius and Opposing the Legalist School Is Aimed at Opposing China

In recent years, the Soviet renegade clique has banded together group of hired men of letters to hold sinister meetings, write articles and publish books--in quick succession and in large volume--stirring up wave after wave of activities of worshipping Confucius and opposing the Legalist school. Their voice has become even more louder and their smell of gunpowder all the heavier. They disgustingly put forth such flattery as Confucius was the so-called "greatest sage of China," was a "sagacious and wise statesman," "respectable," "an activist in state affairs," and even allege that "it is precisely Confucianism that has made the Chinese Chinese and Chinese civilization possess special characteristics," and so on and so forth.

Compared with the reactionaries of all ages in China, the arguments by new Soviet Tsars are by far the more forceful. They are truly the worthy modern "disciples" of the modern "sage."

People cannot help asking why they have become so deeply interested in Confucius of more than 2,000 years ago and have fallen head over heels after him. To questions like this, Lu Hsün long ago pungently stated: "It is said that many foreigners worship China's old culture. By no means are they worshipping. They are making use of it."

The real purpose of the Soviet revisionists' worshipping Confucius and opposing the Legalist school is to oppose China. The most important motive behind foreigners' worshipping Confucius is to oppose China or "conquer China." Lu Hsün said: "In my opinion, if foreigners conquer China... Confucius will be worshipped all the more."

In exposing the attempt of the imperialists to partition China, Lenin pointed out: "In the eyes of this class, China is but an attractive piece of meat." Over many years, the imperialist beasts, all of them, wanted to swallow this "attractive piece of meat." Today, the Soviet revisionist social-imperialists themselves want to swallow this "attractive piece of meat." But this piece of meat is very tough, and for years no one has been able to sink their teeth into it. However, the new Soviet Tsars have never given up for good the hope of conquering China. For many years they have been amassing troops along China's borders, posing a menace through force. At the same time, they have been looking for agents with which to employ the anti-China tactic of subversion from within, pinning their hopes on such renegades and traitors as Liu Shao-ch'i and Lin Piao. To meet the needs of such anti-China tactics the Soviet revisionists worship Confucius.

Confucius was a reactionary thinker who stubbornly defended the slave system. He lived in the latter years of the Spring and Autumn period when the slave system was being transformed into the feudal system. "Living in the present but devoted to the way of the ancients," Confucius throughout his lifetime ran counter to the direction of the development of history as evidenced in his speeches and deeds. Confucianism is an ideology of the decaying slaveowning class and is a cluster of reactionary thinking opposed to progress and revolution and which advocates regressing and restoring the ancient. History shows that all reactionaries desiring regression and restoration have without exception sought help from the departed spirit of Confucius in providing as ideological weapon for their counter-revolutionary restoration.

All reactionaries and chieftains of the opportunist lines in the past worshipped Confucius. Liu Shao-ch'i and Lin Piao were the remnants of Confucius. When they wanted to restore capitalism in China and push the wheel of history backward, they naturally and necessarily resorted to Confucius, the forerunner of counter-revolutionary restoration. Also, they had to throw themselves into the embrace of imperialism and social-imperialism to seek support. The criminal aim of the Soviet revisionist new Tsars in worshipping Confucius is to support such disciples of Confucius as Liu Shao-ch'i and Lin Piao and to prepare counter-revolutionary public opinion

in a big way in a vain attempt to subvert the dictatorship of the proletariat in our country, restore capitalism, and make China a colony of Soviet social-imperialism. It is this dirty deal that lies behind the scenes of the farce of the Soviet revisionists worshipping Confucius.

Back in the early sixties, when our country was experiencing temporary economic difficulties and class struggle at home and abroad was extremely acute and violent, that Liu Shao-ch'i, who made an outcry about "the greatness of Confucius," jumped forth without waiting further. On the one hand, he maliciously attacked the general line, the great leapforward, and the people's commune, and whipped up the evil wind of "san-tzu-i-pao" and "three conciliations and one reduction." Meanwhile, he cast forth once again his sinister "Self-Cultivation" wildly peddled the doctrines of Confucius and Mencius and also sponsored a sinister meeting for honoring Confucius in Shantung that frenziedly played up the "benevolence" of Confucius as "looking upon human being as human being." Working in concert, the Soviet revisionist renegade clique also nosily took the field, and frantically attacked the general line, the big leapforward and the people's commune in China. They displayed the tattered banner of honoring Confucius, eulogized the doctrines of Confucius and Mencius as so-called "humanitarianism" and "fraternity" and openly supported the "peaceful transition" Liu Shao-ch'i and his clique tried to carry out in China.

During the hightide of the great proletarian cultural revolution in China, the Soviet revisionist clique, faced with the overthrow of Liu Shao-ch'i, loudly chanted their funeral dirge. Brezhnev voiced his "deepest sympathy, and another chieftain frenziedly cried that China's "healthy forces would sooner or later give their own decisive words." They openly announced that they would continue to topple the proletarian dictatorship in China, and that struck a responsive cord in the Lin Piao anti-Party's clique for usurping leadership in the Party and the government and restoring capitalism. The moment the words of the Soviet revisionist chieftains died down, the writers employed by them cried that "the Confucian school endorses the setting up of a benevolent government" and called for "the overthrow of the power of the tyrant who fails to carry out the duties of the father." This was to enable Lin Piao to follow the dictates of his Soviet revisionist master and carry out subversive activities from within to realize the Soviet revisionist's dream of conquering China. Their hearts were in rapport. At the important moment of the victory of the great proletarian cultural revolution, this "super spy" Lin Piao, energetically played up Confucius on the one hand and plotted to carry out a counter-revolutionary coup d'etat on the other. In the notorious "Outline of Project '571'" for an armed counter-revolutionary coup d'etat, he confessed that he must go over completely to the Soviet revisionist side to seek "the protection of the umbrella," and also affirmed that their counter-revolutionary "action will have the support of the Soviet Union." The Soviet revisionist and Lin Piao, with one thinking of conquering China and the other hoping to carry out restoration, one seeking hegemony and the other wanting to become the son-emperor, both prostrated themselves at the feet of the dead soul of Confucius, burned incense and prayed, and sang a "duet" marked by the joining of forces from within and without.

In invoking the dead soul of Confucius to support Lin Piao, the disciple of Confucius, the Soviet revisionist renegade clique has done nothing more than to restage the old trick of the former Tsars. In modern history, for the sake of invading China, enslaving the Chinese people and building up the reactionary forces in China, the imperialists always made use of the ways of Confucius and Mencius and advocated the worship of Confucius and the restoration of the old order "in order to make the Chinese people forever wait on their masters and keep on leading a bitter life." A number of imperialists had played with this trick, and so had the old Tsars. After the 1911 Revolution, when Yüan Shih-k'ai honored Confucius on a large scale for restoration purposes, Kai-sha (盖 沙), the cultural agent of the old Tsar, had frenziedly eulogized "Confucianism" and talked nonsense saying that "Confucianism" "is the sole foundation of China," and that with "Confucianism" abolished, China would "lose her culture" and "never make any progress." We publicized that the destiny of China rested in the "restoration of the old order," so as to blow the trumpet for the restoration of monarchy of Yüan Shih-k'ai and look for a spiritual weapon for the old Tsar's counter-revolutionary cause of invading China. Today, the new Tsars of Soviet revisionism also follow his footsteps, advocate that Confucian teachings are the "sole cultural treasures of China," attack the current struggle to criticize Confucius in China of "negating the cultural legacy," and peddle the trash of "the worship of old things is justified." This is really one black line for two dynasties. However, by restaging the old trick of the former Tsars, the new Tsars have failed to save Liu Shao-ch'i and Lin Piao from their doom, and they themselves will also be unable to escape from historical punishment like their predecessors.

The Disgraced Renegade of the Dictatorship of the Proletariat

To help Lin Piao, a disciple of Confucius, restore capitalism in China, the Soviet revisionist renegade clique has considered the dictatorship of the proletariat of our country as the most hated thing. They hold the tattered banner of "humanism" and use it as a reactionary ideological weapon to attack the dictatorship of the proletariat. It goes without saying that under the rule of the Soviet revisionist renegade clique, in order to restore capitalism, the "theory of human nature" and "humanism" of the landlord and capitalist classes have permeated the Soviet Union. They allege that they are the "worthy inheritors of the great humanist tradition of mankind." For years these inheritors of "humanism" have gone into rapture after digging out the so-called "humanist tradition" from Confucius' tomb of more than 2,000 years ago for the purpose of conquering China and have regarded it as a great treasure. They have daubed the "benevolence" of Confucius with such paint as "fraternity," "philanthropy" and "humanism," beautified the advocacy of Confucius and Mencius that "it is necessary to regard the people's interests as the ultimate and supreme goal of ruling the country" and propagated the political method of Confucius that a ruler should "show concern for the people" and "not resort to violence." They slander the Legalist school as "an anti-humanist, despotic ideological system," curse Chin Shih Huang as "the cruelest tyrant in world history" and frantically vilify the dictatorship of the proletariat of our country as "autocracy,"

"despotism," "tyrannical rule" and "totalitarianism." This indeed is mad barking by the authentic renegades of the proletariat.

Marxism holds that the state is the ruling machinery of a class and is "the instrument used by a class to oppress another class. When used by the opposing class, it is an instrument of oppression and violence. It is nothing 'benevolent'." In history we can find the violence of the revolutionary class and the violence of the reactionary classes. This is precisely as Lenin said: If we should talk about "violence" in its general sense without analyzing and distinguishing between the conditions of reactionary violence and those of revolutionary violence, we would become philistines who give up revolution or would simply deceive ourselves and others by means of sophistry. When talking about dictatorship and violence, we should always bear in mind the basic fact of history that society is divided into two classes.

Confucius was a stubborn defender of the dictatorship of the slave-owning class. "Benevolence," "benevolent administration" and other principles for ruling the country trumpeted by him were principles for oppression adopted by the slave-owning aristocrats for the purpose of suppressing the slaves. The "benevolence" of Confucius supported the grading of the slave system set forth in the Book of Rites. Confucius defined "benevolence" in very many ways, but fundamentally he defined "benevolence" as "to subdue one's self and return to propriety." In a slave society the slave-owners do not regard slaves as men. Since "great officers are exempted from punitive law and propriety does not apply to the common people," slaves were not treated with "propriety" or "benevolence." Accordingly, the reactionary class character of his "benevolence" is very obvious.

According to the Tso Chuan, Confucius highly praised the reactionary slave-owning aristocrats' suppression of the slaves' riots. Seeing the savage massacre of slaves, he shouted "Bravo," and insisted that "harsh measures be taken" against the rebellion of the slaves. In order to suppress the influence of the newly emerging landlord class, Confucius executed Shao Cheng Mao, a reformer, for having committed the crime of "disturbing government rule." Where can we find "humanism" in Confucius? Where is his "love of all mankind"? These cold facts have torn to shreds the mask of "love and justice" of Confucius and have skinned the Confucius made up as a "humanist" by Soviet revisionism.

On the other hand, Ch'in Shih Huang was the outstanding statesman of the newly rising feudal landlord class. Going along with the waves of historical development, he opposed the way of Confucius and Mencius, implemented the laws of the Legalist school, unified China by means of war, abolished the decentralizing feudal system left over by the slave system, and established the centralizing dictatorship of the feudal landlord class based on the prefecture and county system. He also exercised this "dictatorship" to resolutely and forcefully suppress the reactionary scholars who at that time vainly attempted to restore the slave system. This was precisely a revolutionary measure taken in support of the dictatorship of the newly rising feudal landlord class. Today, the Soviet revisionist attacks on Ch'in Shih Huang's revolutionary violence and revolutionary dictatorship can only expose their standing on the same footing with the dregs of the then reactionary slave-owning class.

The Soviet revisionist renegade clique worships Confucius and opposes the Legalist school and brags about being an admirer of the "good government" created by Confucius. In this way, it has found a piece of rag to cover up its fascist dictatorship.

According to Brezhnev, today's "Soviet society" is "a practical demonstration of socialism and the humanitarianism of the proletariat," and "democracy" in the Soviet Union "has become democracy for all the people." This all sounds quite attractive.

In fact, Brezhnev and company are all downright hypocrites like Confucius. Concentration camps and "insane asylums" are scattered throughout the Soviet Union today. Policemen and secret agents ride roughshod over the people, who can be arrested, interrogated, imprisoned or murdered depending on the decree of seriousness of such cases if they show the slightest dissent. The people of minority nationalities in particular are under heavy suppression. In short, the Soviet Union ruled by the Soviet revisionist renegade clique has become a genuine prison for the people of all nationalities.

The "humanitarianism" bragged about by the Soviet revisionist renegade clique means cruel suppression of the laboring people and defending the crimes of renegades, Trotskiyites, counter-revolutionaries and the bourgeoisie. It is precisely as Chairman Mao pointed out: "The present Soviet Union is a dictatorship of the bourgeoisie, a dictatorship of the big capitalists, a German fascist dictatorship and a Hitler-type dictatorship." Soviet revisionists, is there any difference in essence between your "humanitarianism" and the "good government" talked about by Confucius which is actually the dictatorship of the slave-owning class? You have imposed the charge of "slandering the Soviet nation and social order" on the Soviet revolutionaries and carried out bloody suppression against them. Are you not a reproduction of Confucius, who urged "killing those who rebel against the government"?

The Soviet revisionist renegade clique has used worshipping Confucius and blaming the first emperor of the Chin Dynasty to denounce the dictatorship of the proletariat in our country as "dictatorship" and "totalitarianism." The Chinese people are bored by its old slanders. As early as 1949 when the People's Republic of China was founded, Dean Acheson and other US imperialists denounced us in the same way. All old counter-revolutionaries and old revisionists also used these slanders to denounce the dictatorship of the proletariat. The old counter-revolutionary murderer Thiers cursed the Paris Commune as "the tyranny of labor" and clamored about "liberating the Parisians from cruel tyranny." Kautsky, the disgraceful renegade of the proletariat, also viciously denounced the proletarian Soviet nation led by Lenin as "a system of dictatorship" and "despotic."

The Soviet revisionists only know how to follow the tune of these old counter-revolutionaries and old revisionists and cannot utter anything new. Their clamor has exposed the fact that they have rebelled against the theory of the dictatorship of the proletariat and have degenerated to a shameful level. The Soviet revisionist renegade clique's worshipping Confucius and blaming the first emperor of the Chin Dynasty, like the "White Book" of Dean Acheson, is an

excellent teaching material by negative example for the Chinese people and will help us to further understand that the purpose of the Soviet revisionists' accusations is to support the disciples of Confucius like Liu Shao-ch'i and Lin Piao, undermine the dictatorship of the proletariat in our country, and restore capitalism. It has educated us by negative example that we must constantly strengthen and cannot for a moment give up the dictatorship of the proletariat--the treasure which gives us protection like clothing and food--until the total extinction of foreign imperialism and the reactionaries at home.

The Stubborn Defender of Old Traditions

The great proletarian cultural revolution in our country is a great political revolution waged by the proletariat against the bourgeoisie and all exploiting classes and is also a great revolution in the ideological field. This great revolution has smashed the two bourgeois headquarters headed by Liu Shao-ch'i and Lin Piao and further consolidated and strengthened the dictatorship of the proletariat. It is a telling blow to Soviet revisionism and has again destroyed their fond dream of subjugating China. Accordingly, the Soviet revisionist renegade clique has intensified its frenzied hatred by tenfold to a hundredfold and has uttered hysterical outcries against the great proletarian cultural revolution in our country. Opposition against the Legalist school and denunciation of the first emperor of the Chin Dynasty are but a squeak in such cries.

The writers of Soviet revisionism have denounced the Legalist school for "total destruction of education and culture," blamed the first emperor of the Chin Dynasty for taking "such vicious" step as "burning books and burying the literati in a pit," and accused the great proletarian cultural revolution of "breaking with progressive tradition" and "almost destroying all old books like the era of the first emperor of the Chin Dynasty." In short, they have accused the cultural revolution of "destroying culture."

In order to protect old traditions and to oppose revolution and progress, they have peddled the fallacy that "there is nothing wrong with respecting old things," extolled Confucius for "doing nothing wrong" in "respecting the 'old'," and condemned the Legalist school for "breaking with tradition" and "causing an acute social crisis," saying that these were the cause of the end of the Chin Dynasty.

Marxists hold that culture is the product of a certain political and economic system, and that it also influences the politics and economy of the society. In history, an acute class struggle in the ideological field always accompanies the emergence of a new class and "all traditional ideas of the past should be considered as undesirable things and discarded as trash." All decadent reactionary classes, on the other hand, advocate "respecting the old" and "restoration of the old things," and resist the revolutionary tide with old traditions in order to protect their decadent empire.

As early as the era of Hsiao Kung of the Chin State, the slave-owning class, aristocrats and the stubborn faction advocated the theory that "it is not wrong to follow the old things" and opposed the legal changes of Shang Yang. Shang

Yang denounced the reactionary ideology and political activities of these reactionary aristocrats and scholars of the Confucian school as "big lice."

When the first emperor of the Chin Dynasty united all of China, these reactionary aristocrats and scholars of the Confucian school used old traditions to openly criticize the new things and attacked the new system of central authority. In order to consolidate the newly established dictatorship of the landlord class and repel the forces which called for restoration of old things, the first emperor of the Chin Dynasty issued an order to "burn books and bury the literati in a pit." He launched revolutionary suppression against the disciples of Confucius and Mencius, who advocated restoration of old things. It was a revolution to suppress the restoration of the slave-owning class in the superstructure and a dictatorship over the reactionary classes in the ideological field.

Since the emergence of opposing classes in human society, there has been no unified culture, but rather the culture of different classes. There have been the culture of the exploiting class, the culture of the laboring people, the progressive culture of the emerging class, and reactionary and rotten culture reflecting the old and reactionary ideas of the decadent class. There have always been struggle between these different cultures. "There is no construction without destruction, no flowing without damming, and no motion without rest." Every class in the history has opposed one culture in order to preserve another culture. The only difference is the characteristics of the steps taken by these different classes.

In the present era, there is the opposition between the culture of the proletariat and that of feudalism, capitalism and revisionism. "The Communist Manifesto" solemnly declared long ago: The communist revolution "is the most radical rupture with traditional ideas in its development." In the course of the development of the communist revolution, it is necessary to destroy the culture of feudalism, capitalism and revisionism and establish and develop a brand new culture of the proletariat.

In regard to the historical cultural assets, we must adopt a Marxist attitude to analyze them. "It is necessary to distinguish between all the rotten things of the old feudal class and the culture of the outstanding people in the past which has the characteristics of democracy and revolution." We should adopt them all.

The great proletarian cultural revolution in our country has served as a forum for criticizing the pernicious feudal, bourgeois and revisionist influence in the ideological field. It has eliminated the "four olds" and ushered in the "four news." It has caused, and is still causing, changes of unprecedented dimensions in the ideological and cultural outlook in our country. As a result, the proletariat has assumed leadership in the superstructure. The workers, peasants and soldiers have become true masters of science and culture. Heroic figures from among the workers, peasants and soldiers have taken the center of the theatrical stage. The revolutionary model plays have achieved national popularity. The schools, under the leadership of the working class, have become bastions for training worthy successors to the revolutionary cause of the

proletariat. The broad masses of revolutionary intellectuals have integrated themselves with the workers and peasants and are advancing on the illustrious "May 7" road. The ranks of proletarian intellectuals are expanding and maturing.

The great wealth in the human cultural heritage has been the fruits of labor of workers, peasants and other working people. Ironically, a handful of cultural autocrats in the exploiting class have laid claim to and monopolized this wealth for thousands of years. The victorious great proletarian cultural revolution has set right, once for all, the inverted order of history. This great achievement, previously unattainable in history, has won unanimous applause from all the revolutionary people of the world except the Soviet revisionist renegade clique which, siding with the exploiting classes, has lamented it bitterly. This leaves no doubt that this clique is an out-and-out perverse champion of the old ideology, old culture, old customs, and old habits of the exploiting classes.

What on earth is this "culture" that the Soviet revisionist renegade clique has guarded in order to worship? In the course of their criminal attempt to restore capitalism to its full glory, the Soviet revisionists have capitalized on the cultural domain to churn out counter-revolutionary propaganda. Every hour of the day, they have drummed reactionary bourgeois ideas into people's heads and have promoted the totally corrupt culture and life style of the bourgeoisie in the Western world. As a result, a monstrous, bizzare ideology now grips the Soviet Union under the revisionists' rule. This ideology is a hodgepodge of pan-slavism of the old Tsars, social-imperialism of the new Tsars, the obsolete philosophy of Confucius and Mencius, and fashionable ideas from "Western culture." It has everything from religious fanaticism at one extreme to sensual indulgence on the other.

The only thing lacking is true Marxism-Leninism and the revolutionary ideology of the proletariat. In the Soviet Union today, reactionary writers of all descriptions sit as honored guests at the new Tsars' banquet table and are crowned with laurels of all sorts. The working people including the revolutionary intellectuals, who are branded as "rebellious and disobedient," are the new Tsars' condemned men, subjected to surveillance, imprisonment, exile and even execution before a firing squad. In short, the Soviet revisionist renegade clique is corroding and poisoning the minds of the Soviet people with decadent, obsolete and reactionary ideology and culture of the exploiting class, indulging in plots to restore capitalism in the ideological field, and imposing a fascist dictatorship over the proletariat.

The Soviet revisionist renegade clique not only has completely revived the reactionary imperialist ideology and culture at home, but also has made a vain attempt to sell its wares in China by forging a reactionary alliance with old Chinese culture in working for the ruin of China. Chairman Mao says: "Imperialist culture and semi-feudal culture are two very close brothers. Forging a reactionary alliance, they work against the new culture in China." As soon as the great proletarian cultural revolution won its great victory, Soviet revisionism and Lin Piao, as if singing a duet, began to vehemently vilify the revolution and the new socialist order that emerged during the revolution. They obstinately tried to raise the old ideology and old culture from their graves as if fearful that these old monsters might become an extinct species. Their

criminal aim was to guard the reactionary ideology at all cost; to revive all that is feudalistic, bourgeois and revisionist; and to use the old and reactionary ideology as a weapon for their assault on the proletariat in the hope of making a breach in the cultural and ideological field, restoring capitalism in China, and turning China into a colony of the Soviet revisionist new Tsars.

The great proletarian cultural revolution and the struggle to penetratingly criticize Lin Piao and Confucius is also a thoroughgoing revolution to criticize the feudalist, bourgeois and revisionist ideology. The more deep-going and the more victorious this revolution becomes, the less hope there is for the Soviet revisionists to restore capitalism in China. No wonder the new Tsars cannot help crying out in agony against these undertakings.

The frantic abuse of the Soviet revisionists against the great proletarian cultural revolution in China has brought to light their "revolution-phobia." They are fearful that the great impact of this revolution may become an inspiration for the proletarian revolutionaries and the revolutionary people in their country to rise against them and challenge their shaky throne. For them to pick up the tattered pro-Confucian and anti-Legalist banner and to blurt out a torrent of hateful and vicious curses against this Chinese revolution is only logical, judging by their reactionary and corrupt nature.

The 1848 Revolution that shook all of Western Europe fired the revolutionary fervor in Russia. It frightened Nicholas I, the ruling Czar at the time, out of his wits. He swore to keep the revolution out. In order to stem the spread of the "revolutionary pestilence," he used the indigenous Russian philosophy of the time, supporting the monarch and serf system and the conservative, reactionary philosophy imported from Prussia as his ideological weapon against the waves of the European revolution and the revolutionary movement brewing in Russia. History enjoys laughing at this man.

Today, the new Tsars are following closely in the footsteps of the old Tsar. Where the old Tsar used the occidental Prussian reactionary philosophy as his weapon against the 1848 Revolution in Europe, the new Tsars differ by wielding a magic wand--the oriental philosophy of Confucius and Mencius--against the great proletarian cultural revolution in China. But the impact of the proletarian revolution cannot be kept out. The broad masses of the Soviet people, who pride themselves on their glorious revolutionary traditions, shall certainly hold aloft once again the battle banners of Marxism-Leninism, carry out a protracted struggle, break down the obstacles one after another, topple the reactionary rule of the revisionist new Tsars, re-establish the dictatorship of the proletariat, and bring the Soviet Union back onto the socialist road.

(Reproduced from Pei-ching Jih-pao with the text slightly revised by Jen-min Jih-pao)

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REPORT BY CPC COMMITTEE OF HUI HSIEN, HONAN PROVINCE

Forge Ahead Along Chairman Mao's Revolutionary Line

by

the CPC Committee of Hui hsien, Honan Province

(Peking Jen-min Jih-pao, January 23, 1974)

The editorial entitled "New Year's Day Message" of the two newspapers and one magazine of the Central Committee says, "The great proletarian cultural revolution initiated and led by Chairman Mao has smashed the two bourgeoisie headquarters of Liu Shao-ch'i and Lin Piao, steeled the masses, educated the cadres, and promoted the development of productive forces and enabled our work in all fields to advance along the correct line." We have a more profound understanding of this question.

Our hsien leans against T'aihsing Mountain in the north, and faces River Wei in the south. Prior to liberation, we could only yield a little over 100 catties of grain per mow. After liberation, under the guidance of Chairman Mao's revolutionary line, and under the impetus provided by the great proletarian cultural revolution, greater headway was made in agricultural production. In the past few years, the irrigated acreage increased by 270,000 mow compared with before the great cultural revolution. We built 160,000 mow of Tachai-type fields, reclaimed 24,000 mow of new land, and deep-plowed and levelled 80 percent of the arable land. The per-mow grain yield caught up with the "Program" in 1970 and surpassed the "Huang Ho" level in 1972. In 1973, the per-mow grain yield rose to 651 catties and the total output was 1.5 times greater than before the great cultural revolution. The grain delivered and sold to the state increased many times and the collective grain reserve increased 20 times. The living standards of the commune members also improved correspondingly. In 1973, the total output value of industrial production increased by over six times compared with before the great cultural revolution. The acreage of barren mountains afforested was doubled. The number of hogs kept in pig sties increased three times. Prior to the great cultural revolution, there was no motor traffic in most of the villages in the mountains. In the past few years, we cut through the 800 meters long "Foolish Old Man's Tunnel" and the 1,200 meters long "Friendship Tunnel," and built 270 kilometers of highways in the mountains. With the exception of nine brigades, the rest of the hsien was open to motor traffic.

Grasp Major Issues, the Line, and Political and Ideological Work

The correctness or incorrectness of the ideological and political line decides everything. In the past because of interference and sabotage of the revisionist line, we suffered much. The day following the formation of the hsien revolutionary committee, we called a conference of the standing committee to sum up our past experience and lessons and study the orientation of our future efforts. Everybody looked back over the post-liberation history. The most basic lesson we learnt from experience was the question of the line.

Whenever we thoroughly implemented Chairman Mao's revolutionary line well, our socialist work forged ahead. Whenever we turned our backs to Chairman Mao's revolutionary line, our work suffered setbacks.

In the past few years, we energetically grasped the criticism of Lin Piao and rectification of the style of work to enable the broad masses of cadres and the people to heighten their awareness of class struggle and the two-line struggle, and we further strengthened our determination and conviction in learning from Tachai, catching up with Hsiyang and following the glittering socialist road. Lin Piao's line was a revisionist line. The ultra Right essence of Lin Piao's line sought to change fundamentally the Party's basic line for the entire historical period of socialism, to topple the proletarian dictatorship and to restore capitalism. Lin Piao and company tried their utmost to sabotage socialist construction. In the movement for criticizing Lin Piao and rectifying the style of work, we mobilized the masses to study the writings of Chairman Mao and to criticize the ultra Right essence of Lin Piao's line and all the fallacies of Lin Piao and company. The broad masses of poor and lower-middle peasants said, "To build socialism, we must put up a hard struggle like the Tachai brigade. We learn from Tachai and carry out farm capital constructions on a large scale for the purposes of changing the backward outlook of Hui hsien, building socialism and consolidating the proletarian dictatorship. When we talk about putting proletarian politics in command, we do not mean to ignore production, but mean to grasp revolution and promote production. Lin Piao practiced bourgeoisie politics, counter-revolutionary politics and revisionism." The movement for criticizing Lin Piao and rectifying the style of work helped to distinguish between the right and wrong lines, raised the capacity of the broad masses for distinguishing between genuine and sham Marxism, further aroused their enthusiasm for grasping revolution, promoting production and launching the mass movement for learning from Tachai in agriculture better and better.

With the level of thinking raised, our understanding of Hui hsien also changed. In the past, we always thought that Hui hsien had too many mountains, too many boulders, too many disasters. Now we realized that the problem lay not in Hui hsien's poverty, but rather in the lack of revolutionary ambition and high hopes in our minds. As long as we could overcome the way of thinking of the cowards and lazybones, rely on our efforts and rose in great vigor, we could change the outlook of Hui hsien. We could see some advantageous conditions from the disadvantageous ones. For example, there were ravines for building reservoirs, rocks for making ditches, raw material for making the required cement, and limestone for making the required lime. In short, the potentialities for production were very high. There was wealth everywhere waiting for the people to tap. As long as there were people to tap the resources, everything was available.

The line determines the policies and the policies embody the line. Under the guidance of Chairman Mao's revolutionary line, we still should seriously carry out the various policies of the Party before we can guide the revolutionary cause to victory. In the mass movement for learning from Tachai in agriculture, we seriously implemented the various general and specific policies of the Party. We handled those comrades who committed mistakes in accordance with Chairman Mao's

policy of "taking warning from the past in order to be more careful for the future and treating the illness in order to save the patient" and the formula of "unity--criticism--unity." Facts proved that after they were given painstaking help, some cadres who had committed mistakes were able to seriously correct their mistakes, assume a correct attitude toward the great cultural revolution, the masses and themselves, and work better than before. We paid special attention to selecting for training the new young cadres. Leading organs at all levels practiced the principle of "three-in-one combination" of the old, the middle-aged, and the young so that the new and old cadres could unite as one, learn from each another and make progress together.

In regard to the implementation of rural economic policies, we organized leading cadres at the hsien and the commune levels to go into the midst of rural realities to conduct investigations and studies. We mobilized the masses to sum up their lessons learned from experience to draw a clear dividing line between policies, to correctly carry out the policy of "Taking food grain as the key link to insure all-round development." We adhered to the policy of three-level system of ownership with the production team as the foundation, and the principles of from each according to his ability and to each according to his work and "equal reward for equal work for men and women." In the matter of distribution, we "took care of the interests of the state, the collective, and the individual."

The line is the key link; once it is grasped, everything falls into place. Because we gradually deepened our understanding of Chairman Mao's revolutionary line through practice and insisted on carrying out Chairman Mao's revolutionary line and policies, we further brought into play the enthusiasm of the cadres and the masses for socialism, and gave impetus to the in-depth development of the mass movement for learning from Tachai in agriculture.

Brave Hard and Bitter Struggles, Make Great Efforts in the Hard Way for the Revolution

"The establishment of our socialist system has opened the road leading to the ideal society of the future, but to translate this ideal into reality needs hard work." In the course of launching in depth the mass movement for learning from Tachai in agriculture, we visited Tachai three times to learn from them, and were greatly educated on each occasion. An important revelation was: Socialist construction means arduous struggle, and hard work. The ideal society of socialism does not fall from the sky nor will it grow out of the ground, and nobody will bring it to us. It can only be created when we are resolute, fear no sacrifice, and are ready to overcome all difficulties. Only great efforts can bring about drastic changes.

Chairman Mao teaches us that "irrigation is the lifeblood of agriculture, and we should also pay great attention to it." Seventy percent of our hsien is made up of mountains and hills, which are dry and short of water. In trying to exercise control over water, we energetically grasp five words: "Storing, tapping, detaining, leading and lifting." "Storing" means storing up rain water. The whole hsien has already constructed 31 big and small reservoirs and over 830 ponds, and sunk 16,000 drought-fighting wells that can store up in all 71,000,000 cubic meters of water. "Tapping" means tapping underground water.

The hsien has already tapped small mountain springs at 229 places. "Detaining" means detaining surface water. River embankments have already been erected in 21 places throughout the hsien. The Huangshui commune has constructed a 150 meters long dam on the river bed of the Yangyao River for detaining undercurrents 16 meters below the surface. At the same time, it has also constructed a 550 meters long culvert to bring water to the surface. This body of water flows through two 35 li long mountain-skirting ditches to irrigate 10,000 mow of land. "Leading" means building ditches. The hsien has completed more than 2,500 kilometers of stone and cement ditches. The longest one called Yenkao Ditch is a stone-surfaced, mountain-skirting ditch with a total length of over 150 li that irrigates more than 60,000 mow of farmland in seven communes in the mountains. "Lifting" means sinking pump-wells, and construction of power irrigation stations. The whole hsien has already sunk 4,300 pump-wells and constructed power irrigation stations in 138 places. For example, the Tungtafang power irrigation station, after many years' hard struggle, has successively completed six stations of five grades with a total lift of 96 meters that pump water from many springs up the hills and mounds. They can irrigate over 30,000 mow of cultivated land and have turned the historical "Eastern Great Waste" into fields of stable and high yield guaranteed of harvest in times of drought and floods.

In the field of soil improvement, we have energetically grasped deep plow and land levelling. Through practice, we have summed up five methods. The first one is to make fields by building dams across the rivers. The second is to make fields by building dikes along the river. The third is to make floods change course and make fields out of the discarded river bend. The fourth is to cut up the mountains to make fields. The fifth is to reclaim fields from waste beaches. A bigger construction project called for waging a big battle against the Chiaotung Valley, and the reformation of Hungchouch'eng. Between the P'aishit'ou commune and the Paich'üan commune, there was a waste mountain valley called Chiaotung Valley. According to the urgent needs of the people, the Party committee of the two communes suggested to transform the Chiaotung valley through cutting up the mountain, to fill in the rivers for expanding the area for cultivation. The P'aishit'ou brigade at the upper reaches of Chiaotung Valley sounded the first shot. The standing committee of the Party committee took the lead, and organized at different times over 3,000 cadres, workers and young students to go there to fight together with the masses. In the winter of 1972, they built 250 mow of Tachai-type fields with more than one meter of top soil. At present, over a stretch of more than 50 li up and down the Chiaotung Valley are being fought for damming the rivers, building embankments and making fields. The dry river beaches of a thousand years standing have very quickly been turned into a wide stretch of fertile fields.

Hungchouch'eng is a rock-strewn beach formed by mountain torrents. After the new hsien committee was formed, it first started to reclaim the wasteland there into fields. Afterward, the "May 7" cadres school of the hsien committee and the K'angta Middle School of the hsien were both operated there to study and at the same time to reclaim wasteland into fields. Organs directly under the hsien and mining, industrial and enterprise units also reclaimed wasteland into fields there. In the spring of 1973, the Ch'engkuan commune organized an army of over 2,000 reclamation fighters also came to Hungchouch'eng to reclaim fields. The cadres and members of the commune all toiled

together. In day time they braved the wind and sand to break up the rocks. At night they slept in the cellars and matsheds. After three months of bitter fighting, they reclaimed 2,000 mow of land, planted 300,000 trees, sank six pump-wells. Last year, the per-mow yield of corn amounted to 275 catties,of sweet potatoes to 1,200 catties, and of peanuts to 100 catties.

In these few years, we closely rallied around agriculture, and started to develop "five small" industries. As we raised pigs and accumulated manure on a large scale, we also concentrate our strength on building a chemical fertilizer plant. In harmony with this, we also laid our hands on the construction of small collieries and local railroads. After almost two years of hard struggle, we completed the construction of a chemical fertilizer plant capable of producing 5,000 tons of synthetic ammonia per year, a small colliery with an annual production capacity of 150,000 tons, and an over 70 li long local railroad. At present, there are in operation a chemical fertilizer plant, a cement plant, an explosive plant, a small colliery, a shaft making plant, a bearing plant, a powered machinery fitting shop and machine plant. All communes have also operated their own agricultural machine fitting shops and have preliminarily formed an agricultural machine building network.

"We are for self-reliance." To develop agricultural production, whether we rely on our own efforts or approach the high level for help is a question of which line we follow. In the course of conducting farm capital construction, our hsien at all times adhered to the policy of self-reliance and arduous struggle. The organs directly under the hsien had never constructed houses, halls, or other public buildings. From 1966 to 1973, the hsien invested a total of 48,200,000 yuan in farm capital construction with three quarters of the amount solved through self-reliance. Through actively developing forestry and subsidiary production, the Lungwangmiao brigade accumulated in three years' time the sum of 50,000 yuan for the construction of two small reservoirs each with a storage capacity for 10,000 cubic meters, five ponds, 16 li of mountain-skirting ditches and 460 meters of bridges, thus bringing irrigation to more than 500 mow of cultivated land of the whole brigade.

Go into the Midst of Basic Levels, Resolutely Stand for the Participation of Cadres in Collective Productive Labor

Chairman Mao teaches, "In the reform of state organs, the most fundamental principle is to maintain close contacts with the masses." To thoroughly carry out Chairman Mao's revolutionary line and to penetratingly launch the mass movement for learning from Tachai in agriculture, we must seriously change the cadres' style of work. The hsien committee insisted on implementing the "three-three system." The standing committee was divided into three groups: with one staying behind to handle work and two going into the midst of basic levels to conduct investigations and studies, and participate in labor. After the hsien committee took this course of action, the various departments directly under the hsien and various communes all followed suit.

Carrying out the "three-three-system" was a revolution. At first, some people said that with the leading cadres rushing headlong to spots, how could they take care of work in the area? Some people also thought that in

order to maintain close contacts with the masses, the cadres did not have to go to the basic levels, much less participate in labor. Pinpointing at this thought, we organized the cadres to study over and over again Chairman Mao's teaching: "It is necessary to maintain the system of cadre participation in collective productive labor. The cadres of our Party and state are ordinary workers and not overlords sitting on the backs of the people. By taking part in collective productive labor, the cadres maintain extensive, constant and close ties with the working people. This is a major measure of fundamental importance for a socialist system; it helps to overcome bureaucracy and to prevent revisionism and dogmatism." We organized everybody to discuss this problem: As a leading cadre of the hsien, should he sit in the office to give orders, or should he go into the midst to the basic levels to serve the poor and lower-middle peasants? All summed up their positive and negative aspects of experience and said with deep understanding: Work at and below the hsien level mainly lies in the countryside. If a person sits in the office all day long to give orders but is removed from labor and the masses, he would slide onto the road of revisionism. Through discussions, we united our thoughts and the "three-three system" was firmly adhered to.

There are many advantages in practicing the "three-three system." With the leading cadres going into the midst of basic levels to conduct investigations and studies, to sum up experience and to lay hold of first-hand information, they can take the initiative in leading work. Hsien committee secretary Comrade Cheng Yung-ho who stayed at a selected spot in Kuts'un brigade had a thorough feel of the situation and an accurate understanding of the problems. He discovered that the cause of the backwardness of this brigade was mainly due to the class enemies' using both persuasion and force to corrupt the ranks of cadres and to spread capitalism. He labored together with the commune members during the day and studied Chairman Mao's writings together with the commune members at night. They contrasted past sufferings with today's happiness, waged struggle against the class enemies and criticized the capitalistic tendencies. The class enemies were toppled by struggle, the masses were steeled, the cadres were educated, the evil wind of capitalism was checked, and the development of production was set in motion. Old Cheng stayed at the selected spot in Kuts'un brigade for five years during which this brigade's total grain output increased four times. Cadres from many hsien and communes took the lead in going to take up labor at selected spots in difficult places, and to guide the area with spots, thus giving impetus to work throughout the hsien.

Firm adherence to the system of cadres' participation in collective labor helps to overcome bureaucratism and guard against revisionism. Through participation in collective productive labor and maintaining close contacts with the masses, Cheng Yung-ho set an example for all of us. He always said: When you want somebody to do something, you should do it yourself first; when you want somebody to exert great effort, you should sweat first. He spent most of his time at the basic level, and insisted on participating collective productive labor, working wherever he went. He shed sweat in all the important projects in the hsien. Under Cheng Yung-ho's leadership, the standing committee members of the hsien committee and the hsien revolutionary committee all actively went into the midst of basic levels to conduct investigations and studies, and to

participate in collective productive labor. Eighty-six percent of the total number of cadres in organs directly under the hsien and in communes regularly went to the countryside for a long stay in production teams. In 1973, the standing committee members of the hsien committee spent on the average 96 days per capita in collective productive labor, and Cheng Yung-ho spent 123 days. The commune cadres averaged 175 days per capita, and the Party branch secretaries of the brigades averaged 265 days per capita.

With the cadres laboring together with the broad masses, they developed a common feeling because of their common practice. In 1972, the masses of several brigades in Changts'un commune were busy all winter in the construction of farmland irrigation facilities. Up to the 26th day of the 12th month of the lunar calendar, many families had still not stocked up coal for the Spring Festival. After we discovered this problem, we immediately organized the cadres to launch a shock campaign for delivering coal to the poor and lower-middle peasants in the mountain area. In the afternoon on the 26th day, coal was loaded and scheduled to be dispatched early next morning. At night, the weather changed and it snowed. Everybody said, "We cannot wait until tomorrow. The roads will be rougher in thick snow." That night, more than 100 people braved the wind and snow to pull dozens of cartloads of coal and they arrived at the village early next morning. Seeing that the cadres had brought them coal, many poor and lower-middle peasants were moved to tears. They said excitedly, "You have really brought charcoal in the snow!"

Through implementing the "three-three system," the leading cadres of the hsien committee and the hsien revolutionary committee organized the basic levels according to the principle of "three-in-one combination" of the old, the middle-aged, and the young so that they could overcome their weaknesses by acquiring others' strong points and learn from one another. The middle-aged and young cadres, after going through proper training, were more capable of working independently. Young cadre Chang Ming-hsin became a vice chairman of the hsien committee, committee secretary of the CYL district committee, and secretary of the CYL hsien committee. Even though Chang Ming-hsin's position had changed, he did not forget hard struggle. He ate together, lived together and toiled together with the civilian workers all the time at the reservoir worksite, and his work was better carried out.

Through implementing the "three-three system," most of the leading cadres went to the lower levels. Many meetings were held at the basic levels or the work sites, and many problems were solved at the basic levels. Because of this, the number of meetings, documents, returns and reports decreased. The masses reported, "Our leaders are closer to us and our problems are solved in time."

Chairman Mao teaches, "We should be modest and prudent, guard against arrogance and rashness, and serve the Chinese people heart and soul." We must, under the guidance of Chairman Mao's revolutionary line, continue to carry out well the movement to criticize Lin Piao and rectify the style of work, thoroughly launch the mass movement for learning from Tachai in agriculture, develop the excellent situation, and win bigger victories.

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CRITICISM OF LIN PIAO AND CONFUCIUS

Hung-ch'i Commentary: "Broaden and Deepen Struggle to Criticize Lin Piao and Confucius"

(NCNA-English Peking, Feb. 6, 1974)

following is the full text of the commentary of the latest issue of the "red flag" entitled "broaden and deepen struggle to criticize lin piao and confucius":

a mass movement to criticize lin piao and confucius is going on throughout the country. combining the criticism of lin piao with that of confucius is the key link in deepening the movement to criticize lin piao and rectify the style of work and is an important task of the socialist revolution in the superstructure. we must fight energetically.

chairman mao teaches us repeatedly: it is imperative to grasp major issues and grasp the line. to deepen the criticism of lin piao and confucius is a major issue for the whole party, the whole army and the entire chinese people. not to criticize lin piao and confucius means not to grasp class struggle and the struggle between the two lines, it means to give up attacking revisionism and the bourgeois world outlook. if that were the case, we would slide into revisionism. this must arouse our attention and vigilance.

why should we combine the criticism of lin piao with the criticism of confucius? lin piao, just like the reactionaries in history and the ringleaders of the various opportunist lines, was an out-and-out disciple of confucius. he worshipped confucius and opposed the legalist school and attacked chin shih huang (first emporer of the chin dynasty) on many occasions. he kowtowed before the utterly decadent doctrines of confucius and mencius, took them as his maxims and worshipped them as classics and put them up or kept them hidden. his counter-revolutionary words and deeds were brimful of the reactionary doctrines of confucius and mencius. in worshipping confucius, lin piao did not feel "nostalgia for the past", but was impelled by the needs of the landlords, rich peasants, reactionaries, bad elements, rightists and imperialism, revisionism and reaction to subvert china's dictatorship of the proletariat. he did this in order to push ahead his counter-revolutionary revisionist line. he used the doctrines of confucius and mencius as a reactionary ideological weapon in his plot to usurp party leadership and state power and restore capitalism. the struggle between our party and lin piao centred on opposing or worshipping confucius is in essence a struggle between the two classes and two lines involving progress or retrogression and revolution or counter-revolution during the period of socialism. this struggle is by no means over. therefore,

it is imperative to criticize confucius in order to deepen the criticism of lin piao. criticizing confucius is aimed at deepening the criticism of lin piao. only by criticizing the doctrines of confucius and mencius, can we clearly perceive the counter-revolutionary crimes of the lin piao anti-party clique to plot a restoration of capitalism and retrogression and the ultra-right essence of his revisionist line; can we dig out the roots of lin piao's reactionary ideology and clear away the influence of the reactionary ideology of lin piao and confucius; and can we become more conscious of the necessity for the great proletarian cultural revolution, so as to consolidate and carry to a higher stage its tremendous achievements.

for precisely these reasons, deepening the criticism of the doctrines of confucius and mencius is not "an academic question" and is not what some people said, that the criticism is "a matter for cultural and educational circles and no concern of ours"; on the contrary, it is a political question closely linked with current class struggle and the two-line struggle and a paramount matter in opposing and preventing revisionism, which all seven sectors -- industry, agriculture, commerce, culture and education, the army, the government and the party -- should pay attention to. how can one say that "is no concern of his"? "there is no construction without destruction." to adhere to chairman mao's revolutionary line and to the marxist world outlook, we must criticize lin piao and confucius. we reject "the doctrine of the mean", our philosophy is the philosophy of struggle. to be a true communist and a proletarian revolutionary, and to carry the socialist revolution in the superstructure through to the end, it is necessary to develop the proletarian revolutionary spirit and fight well and win the battle of criticizing lin piao and confucius.

in combining the criticism of lin piao with the criticism of confucius, it is necessary to lay stress on exposing and criticising lin piao's counter-revolutionary crimes in attempting to change the party's basic line for the historical period of socialism, subvert the dictatorship of the proletariat and restore capitalism with the help of the doctrines of confucius and mencius. confucius was a representative of the declining slave-owning class and a die-hard of that class. he opposed change and progress and stood for the restoration of the old order and retrogression. throughout his life, he never gave up his attempts to restore the declining slave order and turn the wheel of history back. "to restrain oneself and restore the rites" was his reactionary programme for restoring slavery. lin piao was fully aware of the political implications of "restraining oneself and restoring the rites" and admired them. his view was that "of all things, this is the most important." what was the most important thing that lin piao was

referring to? it was to imitate confucius, "to restrain oneself and restore the rites", in an attempt to restore capitalism. did not confucius say he wanted to "revive states that are extinct, restore families whose line of succession have been broken, and call to office those who have fallen into obscurity"? it was precisely this mantle of confucius that lin piao inherited, in his attempt to groom and foster the landlord and bourgeois classes which chairman mao has led the chinese people in overthrowing, let the landlords, rich peasants, counter-revolutionaries, bad elements and rightists regain power, restore the fascist dictatorship by the big landlords and the big bourgeoisie, and turn our country into a colony of soviet revisionist social-imperialism. it was for this sinister aim that lin piao lauded "virtue", "benevolence and righteousness" "loyalty and forbearance", peddled the "doctrine of the mean" and preached that "those who labour with their minds govern others; those who labour with their strength are governed by others" as well as other concepts of the exploiting classes, taught his son to worship confucius and study confucian books, adopted the reactionary worldly philosophy of confucius and mencius in setting up cliques for his selfish interests and organizing conspiracies. this is the ultra right essence of lin piao's revisionist line.

in combining criticism of lin piao with that of confucius, it is necessary to put stress on exposing and repudiating lin piao's reactionary world outlook and its root-cause. in order to restore slavery, confucius made as his ideological basis the reactionary "theory of ordinances" and its products -- "born with knowledge" and "only the highest, who are wise and the lowest, who are stupid, cannot be changed" and other idealist a priori concepts. the "theory of innate genius" -- the anti-party theoretical programme of lin piao -- stemmed from the "theory of ordinances" of confucius. lin piao spread the nonsense that he had got a "good" head which was "especially clever". he compared himself to a "heavenly horse" that could fly through the skies "free and alone." this is an out-and-out fraud. such idealist a priori concepts were the theoretical basis of lin piao's revisionist line, and the spiritual pillar of the feudal, comprador and fascist lin family hereditary empire which he tried in vain to establish. this shows the feeble foundation on which lin piao, the reactionary, rested. a penetrating exposure and criticism of lin piao's "theory of innate genius" in connection with criticism of the confucian "theory of ordinances" will enable us to see more clearly the reactionary nature of the world outlook of the exploiting classes which uphold the system of "man eating man" and to realize the protracted nature of the struggle between the proletarian world outlook and the world outlook of the landlord and bourgeois classes.

the criticism of lin piao and confucius touches on many aspects of the ideology of the exploiting classes. besides having their own social and class root-causes, such habitual ideas of the exploiting classes as looking down upon labour, women and the workers and peasants, disliking newly emerging things and young forces, worshipping things foreign and idolizing the ancients and the unhealthy tendency of "going in by the back door" have their ideological root-cause in the doctrines of confucius and mencius. in the struggle to criticize lin piao and confucius, we must eliminate the pernicious influence of the reactionary ideas of lin piao and confucius by deepening the criticism of them.

in order to criticize lin piao and confucius, we must master the ideological weapon and strengthen study. many works by marx, engels, lenin and stalin and by chairman mao; many penetrating criticisms made by chairman mao in class struggle and the struggles between the two lines from the period of the new democratic revolution to the period of the socialist revolution of the doctrines of confucius and mencius and the idea of worshipping confucius; and the series of important instructions issued by chairman mao during the great proletarian cultural revolution -- all these are our powerful ideological weapon for criticizing lin piao and confucius. only when we study conscientiously and have a good grasp of marxism as opposed to the doctrines of confucius and mencius preached by lin piao can we deepen the struggle to criticize lin piao and confucius, make clear distinctions between marxism and revisionism, between materialism and idealism and between revolution and counter-revolution and further raise our consciousness of class struggle and the struggle between the two lines. it is with profound proletarian sentiments and by arming their minds with marxism-leninism-mao tsetung thought that many people have produced good articles, notes and speeches criticizing lin piao and confucius. we must persist in doing this.

in china's history, the labouring people have invariably stood in the van of opposition to confucius and are the main force in criticizing confucius. in the feudal society that lasted over two thousand years, every peasant revolutionary war invariably dealt blows at confucius, the "sage" venerated by the reactionary ruling classes. each time their criticism of confucius became more daring and penetrating. however, as they did not represent the advanced mode of production they were unable to use scientific revolutionary theory to defeat the reactionary confucian ideology. only the proletariat can accomplish this task. this task, which is very arduous, now falls on us workers, peasants and soldiers. we must emancipate our minds, break with fetishes and superstitions and continue to display the indomitable spirit of the proletariat. we must use marxism-leninism-mao tsetung thought as our weapon to discredit utterly the doctrines of confucius and mencius and make them the object of universal condemnation.

revolutionary intellectuals must integrate themselves with the workers, peasants and soldiers and take an active part in the struggle. "the workers, peasants and soldiers have little schooling and do not understand classical chinese. so they cannot criticize well." this is a sheer slander against the workers, peasants and soldiers by bourgeois overlords. the workers, peasants and soldiers have high consciousness of class struggle and the struggle between the two lines and rich experience in practical struggle. a great number of advanced people have already come forward who are daring and full of vigour and are good at waging the struggle against revisionism and the bourgeois world outlook. they will surely make greater contributions in the struggle to criticize lin piao and confucius.

the party committees at various levels must strengthen leadership and guide the masses in grasping the criticism of lin piao and confucius, which is an issue of major importance. leading cadres must set an example. we must always adhere to the general orientation of the struggle, strictly distinguish between and correctly handle the two kinds of contradictions which are different in nature and, through criticism of lin piao and confucius, promote and strengthen unity among the masses, grasp revolution, promote production, and other work and preparedness against war. we are convinced that under the leadership of the party central committee headed by chairman mao and the guidance of marxism-leninism-mao tsetung thought and with the hundreds of millions of workers, peasants and soldiers as the staunch main force, the struggle to criticize lin piao and confucius will win still greater victory.

Why a Peking Woman Worker Criticizes Confucius

(NCNA-English Peking, Feb. 6, 1974)

workers, peasants and soldiers are the main force in the present struggle to criticize lin piao and confucius. they plunge into the struggle with great revolutionary enthusiasm. an article by chao chun-ching, a woman worker in a peking cap factory, gives the reason why they are so active in this struggle.

following is a summary of the article:

i worked as a maid-servant for landlords, capitalists and bureaucrats in the old society. i often heard them talk about such fallacies preached by confucius as "benevolence", "righteousness" and "life and death are

pre-ordained, and riches and honours come from god". though the landlords and capitalists were overthrown after liberation, the reactionary confucian ideas they spread are still alive. lin piao too resorted to the mummy, confucius, advocated his doctrine and used it as a reactionary ideological weapon to usurp party leadership and state power and restore capitalism. i will strip the mask off confucius and use my own experience to refute his "benevolence", "rites" and "heavenly mandate".

one. confucius' "benevolence" is utter hypocrisy

confucius lauded the rule by the slave-owning aristocrats as "benevolence" and said that "benevolence" meant "love". this is an utter lie.

when i was seven years old, my foster-father died because he could not afford to see the doctor. my foster-mother had to work as a servant for a capitalist, and i became a house-maid for a reactionary bureaucrat. he hypocritically told me that he had hired me because he "sympathized" with me. let's see how he "sympathized" with me. i served him, his wife and five children all day long and had no rest at all. after the "lord" and "lady" went to bed or went out, i knelt and scrubbed the floor. i waited at their bedside till midnight to serve them smoking opium. i was scolded and beaten whenever they chose to find fault with me. what i ate was even worse than what they fed their dog with. i was reduced to a mere skeleton after two years of hard work and was thrown out because i was of no more use to them.

this was what the exploiters called "benevolence". to maintain their parasitic life, they sucked my blood and termed that as "sympathy". what hypocrisy exclamation

chairman mao pointed out: "there is absolutely no such thing in the world as love ... without reason or cause. as for the so-called love of humanity, there has been no such all-inclusive love since humanity was divided into classes." confucius spoke for the interests of the moribund slave-owning class; he loved only the slave-owning aristocrats. exploitation and oppression of the labouring people was exalted as "benevolence, righteousness and morality". how could this fraud of killing two birds with one stone not be welcomed by the reactionary ruling classes for generations exclamation

two. confucius' "rites" is a knife that kills without drawing blood

the mention of confucius' "rites" and the old ethical code of the feudal landlord class always irritates me. by advocating "rites", confucius actually wanted the slaves to obey the reactionary rule by the slave-owners

so that the latter might perpetuate their dignity and prerogatives.

the reactionary ruling classes have for generations clung to confucius' "rites" to maintain their reactionary rule. they put forth the "three bonds and five virtues" (three bonds refer to the rules that ruler should lord it over subjects, father lord it over son and husband lord it over wife; five virtues are benevolence, righteousness, rites, wisdom and faith) to maintain the order of the feudal rule and control the masses of the labouring people ideologically. the old ethics forced on women, in particular, is like a knife that kills without drawing blood.

i was married at the age of 18. my husband was out of work and we were so poor that we could not support our four children. one of our sons died of starvation, and we gave a daughter to another family. later my husband died. it was poverty and illness in that evil old society that took away his young life. the reactionary ruling classes, however, spread the lie that it was "my ominous fate" that "killed" my husband. some people cursed me when they met me, saying that my presence would bring them "bad luck". the feudal landlord class preached such fallacies as "a good woman does not get remarried" and "it is of no consequence to die of hunger; it is shame to lose one's chastity". the old ethic code bound me hand and foot. i had to give another daughter away as a childbride and send my son to a relative of mine. i worked as a maid-servant for a capitalist. the man-eating old ethic code ruined my family. no matter how the reactionary ruling classes embellished the old ethic code, they could never wipe off the story stained with tears and blood of my family.

three. confucius' "heavenly mandate" is a dose of opium for intoxicating working people

confucius was a preacher of idealism. he blew a loud trumpet for "life and death are pre-ordained, and riches and honours come from god", so that the slaves would meekly obey the slave-owners' rule. his followers said that it was by "heavenly mandate" that exploiters lived in luxury and that it was the "lot" of the poor to live a life of subsistence. this was a trick of the exploiting classes to maintain their reactionary rule and deceive the people. their vain attempt was to use "heavenly mandate" to benumb the people ideologically so that the working people would take the reverses philosophically and accept exploitation willingly.

in the old society, rich men told me that i would remain poor all my life because of my ill luck. was it really ill luck? no. it was caused by the system of exploitation and came as a result of the oppression and exploitation of the working people by the reactionary

ruling classes. the extravagant life of the landlords and capitalists was soaked in blood and tears of the working people.

we poor people were liberated under the leadership of the communist party and chairman mao. i began leading a happy life although i used to be considered destined to be poor all my life. shortly after liberation, my son joined the army and i worked in our neighbourhood community. i was twice elected deputy to the district people's congress and took part in the management of state affairs. the party and government found my lost daughter for me. my grand-children are either working or studying. my family need not worry about food and clothing any more and our life is happier with each passing day. the difference between our present life and the past is like that between heaven and hell. this shows that being rich and poor does not depend on fate but on which class controls state power. under the guidance of chairman mao's revolutionary line, the proletariat has seized power and we working people are able to lead a happy life.

the bourgeois careerist and conspirator lin piao said: "the present is worse than the past". he was lying. who are "poor" in china today? the landlords and capitalists who used to sit on our backs are now "poor". they can no longer exploit us and enjoy the sort of life they like. lin piao took the stand of the overthrown landlords and bourgeoisie and spoke for their interests. he used the doctrine of confucius and mencius to further his counter-revolutionary purpose, that is, to restore capitalism and let the landlords and bourgeoisie restore their lost paradise and make us working people suffer again. we revolutionary people will never allow his plot to succeed exclamation

FOREIGN VISITORS

Friendship between North China Villagers and Foreign Visitors

(NCNA-English Peking, Feb. 5, 1974)

the people of a mountain village 150 kilometres east of peking have made friends with visitors from many countries.

the shashihyu production brigade in tsunhua county, hopei province, is widely known for its high enthusiasm over the past two decades in taking the socialist collective road and displaying the spirit of self-reliance and hard work in terracing land, planting trees and building water irrigation works on rocky mountains.

the shashihyu production brigade has been visited by more than 3,000 people from nearly 100 countries over the past few years. they feel that nothing can show their hospitality better than to treat their guests to fruit from their orchards and tea boiled in water from their wells. villagers like to tell the guests that drought had been such a scourge for them over the centuries that they had to go downhill 2.5 kilometres for drinking water. but they are quick to tell the guests not to worry about water now. pointing to the pump wells at the foot of the mountain and the irrigation ditches circling the mountain, they add that they have shifted to providing the farmland with irrigation since drinking water is no longer a problem.

other villagers take visitors to the first fruit tree planted nearly a decade ago on what people thought to be unproductive soil. they recall that when the first fruit was picked, the elderly people in the village were invited to taste it. the brigade now has 27 hectares of orchards. sometimes, visitors who come during the season find themselves into the midst of the fruit-picking commune members.

foreign friends express their friendship for the people of shashihyu in many ways during their brief stay.

there is a plot of land in shashihyu which 100 young people in the village created in the winter of 1965. working at nights for ten days, they removed layers of rock and carried in soil from 2.5 kilometres away to fill in since soil is scarce in the area. many visitors who had learned of the story came with bags of soil that they dumped in the field the moment they arrived. others joined villagers in carrying earth in from other places to increase the topsoil. the plot, one mou (one fifteenth of a hectare) in area, is a symbol of shashihyu people's hard work and of their

friendship with the people of other lands. the plot yielded more than half a ton of grain in 1973.

the road running through the village is lined with neat rows of cypress trees. many of the trees are labeled with wooden plates telling that they were planted by foreign visitors. one was planted by a delegation from vancouver of the canada-china friendship association, when it visited shashihyu in 1966. the great internationalist fighter dr. norman bethune was born in canada. when a joint delegation of the canada-china friendship association of vancouver and victoria came in november of 1971, the members were pleased to see that the tree had grown. they had pictures taken in front of it and planted another one. an elderly american couple who were sympathetic towards the chinese people's struggle for liberation when they were in shanghai during the 30s' returned to china three decades later. in shashihyu they planted a tree each, although they were already in their seventies.

seeds of friendship have struck root in the hearts of children as well as adults. when foreign friends come, children stand on raised grounds along the route, waving and clapping their hands. the village's primary school includes education in proletarian internationalism and encourages the pupils to study hard at school and work for the growth of the chinese people's friendship with the people in the world when they grow up. one of the pupils is named yuyi (friendship). when comrade mehmet shehu, chairman of the council of ministers of albania, visited shashihyu in april of 1966 in the company of premier chou en-lai, he took the child in his arms and gave him a big hug. the boy was five years old then. his parents renamed him "yuyi" in remembrance of the deep friendship between the chinese and albanian peoples. later visitors from albania have often gone to visit yuyi. yuyi treats them to dates and apples as if they were his own uncles and aunts.

the leaders and members of the brigade value their friendship with foreign friends. they display their souvenirs -- silk banners, art handicrafts, pictorials, agro-technical journals -- in a reception room for visitors who come from different parts of the country to study shashihyu's experience, so that more people can see them. also on display are letters foreign friends sent on their return home.

the visits by foreign friends have inspired the people of shashihyu to work even harder with revolutionary spirit for new production achievements. they reaped their biggest harvests in 1973. total grain yield exceeded 300 tons. although it is now the dead of winter, shashihyu is seething with activities. the commune members are busy with soil improvement and irrigation projects in preparing for a good harvest this year.

WORKER-PEASANT RELATIONS

Good Worker-Peasant Relations in Central China City

(NCNA-English Changsha, Feb. 5, 1974)

workers of the coking plant of an iron and steel mill in hsiangtan city in the central china province of hunan had a happy get-together recently with commune members of the near-by hsiacheng people's commune. in speeches, representatives of the workers and peasants thanked each other for mutual support and assistance.

gatherings of this kind to exchange experience and opinions are being held between the workers and peasants whenever there is a festival.

the coking plant often sends leading cadres and workers to the commune to acquaint themselves with the needs of the peasants. during busy farming seasons, the plant sends skilled workers to repair farm tools while veteran workers with high political consciousness go during slack farming periods to help commune cadres carry out ideological education and education on political line among peasants. in return, apart from producing grain, the commune supplies the plant and other city inhabitants with vegetables. the friendly relations between the workers and peasants are one of many examples of the new socialist relations between factories and mines and rural communes of this city.

the party organizations at various levels in hsiangtan city educate workers and staff members of factories and mines in the principle "take agriculture as the foundation".

at the beginning of 1973, the city started to establish direct contacts between factories and rural people's communes. each factory maintains contact with one commune or several factories do.

workers of the refractory materials plant of the hsiangtan iron and steel mill went to a production team last spring and discovered that some farm machinery needed to be repaired. the plant then sent bench workers and electricians who assembled or repaired a walking-tractor, a power-driven transplanter, pumps and a flour mill, and repaired 30 sprayers.

the hsiangtan power plant used farmland of the chayuan brigade to enlarge its capital construction last year. the plant then mobilized workers to reclaim deserted hill slopes around for the brigade.

INDUSTRIAL PRODUCTION

East China Factory Relies on Workers to Expand Production

(NCNA-English Nanking, Feb. 6, 1974)

the changchow corduroy printing and dyeing mill in east china's kiangsu province has steadily increased production through self-reliance. the workers constantly make technical innovations and tap the potential of the mill.

the mill now processes 120,000 metres of corduroy fabrics a day, twice the figure for 1965, the year before the great proletarian cultural revolution began, or four times the daily output in its early stage of production in 1958.

its products exceed 60 varieties and 600 colours and designs as against two varieties and a dozen colours and designs in 1958. more than 90 per cent of them are of top quality.

a leading member of the mill explained: "our increased production is the outcome of our implementation of chairman mao's principle of self-reliance. we have tried our best to rely on the workers and bring their initiative and creativeness into full play."

the mill had only a few dozen workers and a dozen old-type dye vats in early 1950's. they could process no other than coarse black cotton cloth.

the workers were asked in 1956 to dye corduroy fabrics. but they lacked funds, equipment and technical force. the leadership brought the matter before the workers who were very enthusiastic about it. they said that they could do it by pooling the wisdom of all.

at that time there were just a few textile mills in china that could dye corduroy fabrics. the changchow factory sent workers to a shanghai mill to study the technique. barely a month had passed after they returned from shanghai, the workers succeeded in dyeing the first batch of corduroy. however, it was below standard: the tufts of pile lay flat on the cloth surface. the workers used brushes to make the tufts stand on their ends, and it worked.

mass production required mechanical instead of manual means to brush the pile. a veteran maintenance worker and two apprentices made a device from discarded machine parts.

the workers went on to solve several other knotty problems, including fustian cutting, dyeing and waxing. with a little more than 20,000 yuan, they made a complete

set of equipment for dyeing and finishing corduroy fabrics, which was worth ten times the investment. daily output reached 35,000 metres, and quality was rated the best among all china-made corduroy fabrics.

during the cultural revolution the workers carried forward their tradition of self-reliance. they set out to improve the technology and renovate the equipment. this touched off a new technical innovations campaign that involved every workshop, process and brigade and team. all workers, whether in the boiling and drying shops or in the dyeing and finishing sections, worked in cooperation to evolve a new technique. corduroy fabrics thus processed are characterized by smooth round tufts of pile, distinct furrows, supply surface and bright colouring. the mill now leads all chinese corduroy printing and dyeing factories in output, quality, variety and export quotas.

production at the mill is in the main mechanized and streamlined. the 125 dyeing and finishing machines, with the exception of four, were all made by the workers themselves. the leading member said: "our mill spent 3.55 million yuan in expanding production beginning 1958. but we turned over to the state 113 million yuan in net income between 1960 and 1972, a sum enough to build two dozen more mills like ours."

GOOD HARVESTS

Multi-National Inner Mongolian Production Brigade Wrests Good Harvest

(NCNA-English Huhehot, Feb. 6, 1974)

a production brigade made up of people of mongolian and han nationalities in the inner mongolian autonomous region had its best harvests last year thanks to the unity of the members in keeping to the socialist road.

the shaerhchin production brigade in the tumet left banner hit the target of three tons per hectare for grain set in the national programme for agricultural development.

the brigade consists of three villages -- shaerhchin, hsiliang and yaotzuwan. shaerhchin is inhabited mostly by mongolians and the other two have mostly han people. local labouring people of both nationalities before

liberation led a miserable life under oppression by feudal princes, aristocrats and landlords. the reactionary ruling class occupied large tracts of farmland and grassland and many rivers. they sowed discord among the people of different nationalities and stirred up communal fights between them.

under the guidance of the party's national policy after liberation, the multi-national people united to uproot the feudal system of exploitation and shoulder to shoulder took the socialist road.

alaping, secretary of the brigade party branch, is mongolian and chung man-hsi, vice-chairman of the brigade revolutionary committee, is han. they worked for the same landlord as hired hands before liberation. their common bitter life bound them together. after liberation, alaping became chairman of the peasant association in his village of shaerhchin and chung man-hsi in hsiliang village. they both joined the communist party after the land reform. with the three villages merging into a production brigade when a people's commune was set up, alaping was elected secretary of the brigade party branch and chung man-hsi leader of the brigade. since then, they have led the commune members in implementing chairman mao's revolutionary line and working in close unity.

the evil influence of liu shao-chi's revisionist line to disintegrate the collective economy spread to shaerhchin in 1962. a reactionary landlord tried to instigate the masses to split the brigade, saying "let the mongolian team be administered by mongolians and the han teams by hans." alaping and chung man-hsi resisted this reactionary trend. they talked things over with the poor and lower-middle peasants many times and recalled the changes in their political status and life after liberation, citing their own lives and those of other commune members like themselves. the landlord's plot to disrupt national unity and disintegrate the collective economy was thoroughly exposed. the struggle led to stronger unity among the commune members.

alaping and chung man-hsi led the commune members in the movement to learn from tachai, national pace-setter in agriculture, in 1964. the shaerhchin team planned to drive a tunnel through a cliff to lead in water from a nearby river. but it did not have enough manpower. members of the other two teams declared: "let's do it together exclamation" the tunnel was completed in eight months. large tracts of the shaerhchin team's land were irrigated and its mongolian members did not have to carry drinking water on their backs like before.

a canal designed to irrigate the western part of the brigade and a neighbouring commune was to run through shaerhchin village. the villagers supported

the plan in the interest of the collective. they allocated some of their land for the project in the communist spirit and sent people to take part in it.

there used to be no wells in that area. members of the yaotzuwan team sank the brigade's first well under the leadership of the party branch. when they needed timber and a transformer, the other two teams sent their own. the well was finished last spring after one year's hard work, providing 40 hectares with irrigation. the yaotzuwan team on its part sent experienced commune members to help the other teams when they started similar projects later.

the brigade members have also improved 240 hectares of sloping land by removing stones and increasing topsoil. stories about the unity of the mongolian and han people in the brigade have spread to all parts of the banner.

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* FOREIGN RELATIONS *
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CHINA AND ITALY

Chinese People Are Not To Be Bullied--Jen-min Jih-pao Article Criticizing Antonioni's Anti-China Film

(NCNA-English Peking, Feb. 6, 1974)

today's "people's daily" has an article entitled "the chinese people are not to be bullied" written by hsin chung, which condemns the anti-china film "china" by the italian director m. antonioni. the article reads:

the anti-china film "china" by the italian director m. antonioni has aroused high indignation among the chinese people. it is a most reactionary film that attacks china's leaders, defames socialist new china, slanders the great proletarian cultural revolution and insults the chinese people, and therefore must be thoroughly criticized.

in peddling this film, antonioni repeatedly states: "it is not however a film about china, but about the chinese" and "i am shooting the film with feelings of friendship", etc. well, then let's see what feelings he shows and how he describes the chinese people.

(one)

in 1949 when the people's republic of china was born, chairman mao solemnly proclaimed to the whole world in peking: "the chinese people have now stood up". from that day on, as masters of their own destiny, the chinese people have relied on their own efforts, worked hard, won one victory after another in socialist revolution and construction and created miracle after miracle. thriving socialist new china has replaced poor and backward old china. the revolutionary spirit of the chinese people and their achievements in construction have won sympathy and praise from people throughout the world. however, in his contrived film, m. antonioni, who poses as trying to reflect the chinese people, misrepresents and slanders the chinese people as a motley crowd discontent with the leadership of the chinese communist party, yearning for old china, in mental distress, living in poverty and being stupid and ignorant.

the chinese workers, who are the leading class of new china, concern themselves with and take part in state

affairs and, with their wisdom and hands, have been engaged in an earth-shaking cause never attempted by our forefathers. the well-known taching oilfield, the grand yangtze river bridge, china's artificial satellite, -- all were built by our working class exclamation but antonioni took no interest in the splendid achievements of the chinese working class. instead of shooting our modern enterprises, he shot women pulling carts and workers doing manual labour at a "poor" factory "almost built out of scrap", so as to create the impression that the chinese workers are "doing hard labour". workers in peking gathered at meetings to express their determination to keep both the interests of the country and those of the world at heart and to work for the revolution. but antonioni mocks at this, alleging that "this is not true discussion" and the workers' discussions are "repetitive and monotonous", implying that the chinese workers are simple-minded and lack freedom. shanghai was called the "paradise of adventurers" before liberation, but it has already been transformed into one of the important socialist industrial bases in china. antonioni, however, shuts his eyes to this fundamental change and asserts that "the large industrial suburbs of shanghai were not born today", and that "as a city, shanghai was literally invented by foreign capital in the last century". what else is this if not a flagrant attempt to deny the great achievements of the chinese working class and to spread the tale that imperialist aggression "is meritorious"? exclamation

the great socialist revolution has brought epoch-making changes to china's vast countryside. under the leadership of the party, the hundreds of millions of poor and lower-middle peasants represented by the heroic tachai people are re-making nature and transforming china in the staunch spirit of the foolish old man who removed the mountains. the poor and lower-middle peasants in linhsien built the red flag canal, known as "man-made river", on the towering taihang mountains in ten years of hard efforts and ended a shortage of water and the threat of drought in the county. this shows the "infinite power of the people's commune" as the masses put it. but heroic people such as those who have created this transformation are made to appear by antonioni as "petrified and motionless", who are "frightened" at seeing foreigners and hide here and there. it is intolerable that he stealthily and maliciously shot a peasant going to a latrine and then a pig urinating on the street. is there any difference between this wanton attack on the chinese people and the sign of "entry forbidden to chinese and dogs" placed by the imperialists at the entrance to the park on the bund in shanghai before liberation? is the imperialist stand of antonioni not as clear as day?

antonioni spared no effort to insult the chinese people. he disgustfully filmed a close-up of an old woman's bound feet and another of a child's backside. he even

did not stop at people blowing their noses or dozing. he says that the chinese people "have the virtue of gluttony", the teahouse has a "strange atmosphere" and "peking gives little colour". more spiteful is that he quotes an old chinese saying "one can draw the face of a man, but not his heart", and slanders the chinese people as in spiritual "pain" and "thinking of the past".

the chinese people brook no insult exclamation in hysterically distorting the image of the chinese people, antonioni, the anti-china buffoon, aims at attacking the chinese revolution and negating our socialist system. he brazenly clamours in the film that "the cultural revolution has thrown the system of production into confusion" and the people's communes have gone through "disappointment". in short, to him, nothing is better than the past, and socialist new china is no better than old china. this fully reveals how this imperialist element deeply regrets the loss of their paradise in this part of the world, that it is he who "is thinking of the past" and how deeply he hates the former slaves who are now masters of their country exclamation there is no difference between this and the crimes of liu shao-chi and lin piao and other political swindlers who attacked the dictatorship of the proletariat and attempted to restore capitalism. we should thank mr. antonioni for providing us with such excellent negative teaching material which shows how class enemies both at home and abroad see eye to eye.

while antonioni is attacking our socialist system, he seems to have forgotten that it is precisely the capitalist system on which he depends that is riddled with a thousand gaping wounds, is decadent and declining and cannot prevent its collapse. as lenin pointed out: "no power on earth can avert the collapse of capitalism and the victory of the working class over the bourgeoisie." a thousand sails pass by the shipwreck; ten thousand saplings shoot up beyond the withered tree. contrary to the capitalist world, socialist china is advancing rapidly under the guidance of chairman mao's revolutionary line. its industrial and agricultural production is thriving, the people's outlook has completely changed and their livelihood improves steadily. known as a pessimist, antonioni tries to impose on the chinese people the psychology of his own class which is declining and in desperate straits. is this not absurd and pitiful?

(two)

antonioni asserts that he chooses to "show" the chinese people as he does because "being an occidental," he "observes through occidental eyes and shoots from the angle of an occidental." this is nonsense. basing themselves on what they saw and heard, many foreign friends who have been in china and other friendly personages expressed their "great astonishment" at "the ridiculous conclusions" drawn by this anti-china film on the chinese

people and angrily termed it a "rascally film", but they are also occidentals. we know clearly that the workers and other working people who make up the overwhelming majority of occidentals and all who are well-intentioned toward the chinese people are our friends. on the other hand, there are definitely a handful of imperialist elements who are hostile to the chinese people. antonioni is one of them. it is reported that antonioni likes the life of a gangster who "without having to speak and justify himself, can pull out a revolver and fire". referring to antonioni, a certain magazine in the west says: "this is a man for whom the world scarcely exists." from these words we can see clearly the features of a fanatic disciple of historical idealism. to antonioni, only western bouregois gentry like himself are "human beings" while the working people in the vast third world, including the chinese people, are beasts of burden. that the chinese people should have taken their destiny in their own hands could only arouse deep hatred in antonioni. the film is precisely a self-exposure of his imperialist stand. even after the chinese people started a just and serious criticism of the film, he continued to talk nonsense, alleging that the anti-china scenes under criticism by the chinese people were "tender" and "moving". this shows how stubborn his reactionary stand is exclamation

on may 9, 1972, before he came to china, antonioni declared in a revealing interview with reuters that his intention was to produce a film about an antonioni-type china that has defects in many ways. when in china, he openly declared that he wanted to film people who were "somewhat dull" and "somewhat sly". acting inconsistently, he refused to follow the filming plan agreed upon by the two sides of china and italy. a western newspaper disclosed that he was interested only in "the kids with split-seat trousers which open and close automatically" and "teeth, crooked and with a gap". it also disclosed that he regarded "women with multilated feet" and people "under the burden of two baskets on his shoulder" as "precious images" and "mother of pearl."
this is actually what he did: whenever he happened on a scene that he thought could be used to smear the chinese people, he would stop at nothing to film it. he took shots against people's will. whenever this failed, he would take sneak shots and splice images. on one occasion, he directed the cameraman to film an old woman by forcing her back, step by step, to a wall. the woman denounced them for this. on another occasion when the revolutionary masses argued with him because he was trying to film anti-china scenes, he raged and cursed our revolutionary masses as "plainclothesmen". what is more, antonioni ignored china's sovereignty and traffic regulations, asking for a "permit that will allow the car to stop anywhere" so that he could take anti-china scenes as freely as he wished. but he was refused. he made the driver of his car to stop by forcibly shutting off the ignition on one occasion and threatening to jump out on another, in an attempt to

take the scene he wanted. some people lauded the "high" technique of the anti-china film. what kind of "high" technique? if anything, antonioni showed "high" technique in carrying out espionage and acting like a rascal exclamation

(three)

antonioni went back to rome with more than thirty thousand metres of film carrying distorted images of the chinese people. he put up a smokescreen before showing the anti-china film, saying at a press conference that his visit to china had not been a "political journey" and that "i am not interested in politics." we ask: was he not interested in politics when he tried by every means to vilify the chinese people and attack socialist new china from his stand of hatred for socialist china? his is out-and-out imperialist politics exclamation marxist-leninists hold that in a class society film art is just like other forms of culture and art, which "belong to definite classes and are geared to definite political lines. there is in fact no such thing as art for art's sake, art that stands above classes, art that is detached from or independent of politics." people always use literature and art as a weapon in class struggle. this is true of the proletariat and other exploited classes, and also true of the bourgeoisie and other exploiting classes. the difference is that the proletariat openly admits this, while the bourgeoisie and other exploiting classes do not dare to do so. when they say their works are above class and non-political, they want to cover their reactionary nature. now antonioni is using this clumsy method. however, the more he tries to hide, the more he is exposed.

antonioni did not invent the use of television and movies, artistic forms that draw the greatest number of spectators, to oppose china. since china's liberation, imperialism, revisionism and reaction have fabricated one film after another to slander socialist new china, to defame and insult the chinese people. soviet revisionist social-imperialism in 1972 pieced together a reactionary film "night over china", brazenly reviling china's great proletarian cultural revolution. the film cursed the chinese people as "puppets", as "sculptures that only know how to nod". in that same year antonioni shot the anti-china film "china" with precisely a contrived ending with a puppet show. what a curious coincidence exclamation we want to point out that soon after the film "china" was finished, the soviet revisionist "literary gazette" lost no time in publishing an article about a visit to china by antonioni's collaborator in making the film. the article is nothing but anti-china slander, once again using puppets to imply the chinese people and china's revolutionary literary and art workers. all three farces were staged so close to each

other and were so similar even in detail that it cannot be accidental.

as soon as the film came out, some u.s. imperialist elements, as if they had found a treasure, bought the film for a big price and strove to be the first to show it. u.s. imperialism praised the film as "one of the ten best documentaries" shown in the united states in 1973. acting as an anti-china propagandist of imperialism, revisionism and reaction and attacking the chinese people by using his camera as a weapon under the cloak of "friendship" and "cultural exchanges", antonioni dread to claim he "is not interested in politics". what hypocricy exclamation

it is not accidental that the anti-china film "china" was made. china has won greater victories on the diplomatic front in the past few years than before, and her international prestige is steadily growing. more and more countries are establishing diplomatic relations with china. "we have friends all over the world." our victories arouse the fear and hatred of imperialism and social-imperialism. they set propaganda machines in motion, employ reactionary hack writers and spare no efforts to save their lost cause. m. antonioni, the anti-china imperialist element, comes out at this point and utters a few feeble barks. this does not in the least affect the brilliant image of the chinese people. the chinese people are convinced that "ours is a righteous cause. a righteous cause is invulnerable to any enemy."

MALAYSIA

Malaysian Newspaper "Sing Ping Yit Pao" Condemns Soviet Espionage Activities Abroad

(NCNA-English Feb. 6, 1974)

the soviet authorities talk glibly about "peace" and "security" but in fact they engage in penetration and conduct espionage everywhere, states the malaysian newspaper "sing ping yit pao", in its february 2 editorial.

the editorial says that "the soviet diplomatic personnel's espionage activities have always been shameless. for example, more than 100 soviet spies were exposed at one time in britain and deported; some other soviet spies were

also arrested or deported from france, australia, african and south american countries."

the editorial also says that the soviet union maintains its rule through espionage and the subversion of other countries by spies.

it declares, "the soviet union vigorously propagates peace and security in words, but carries out expansion by deeds." the editorial points out, on the one hand the soviet union proposes an "asian collective security system" and on the other hand it sends warships and spies to southeast and northeast asia, as well as into the indian ocean. this editorial recalls the recent soviet espionage activities in china when the culprits were caught red-handed in peking, thus providing further evidence of the soviet spying activities.

CHINA AND NEW ZEALAND

Ambassador W.B. Harland Gives Reception on Occasion of New Zealand Day

(NCNA-English Peking, Feb. 6, 1974)

new zealand ambassador to china w.b. harland gave a reception here this afternoon on the occasion of the new zealand day.

attending the reception were minister of foreign trade li chiang, vice-foreign minister han nien-lung, and leading members of departments concerned hao chung-shih, huang shu-tse, wang yi-chih, chao cheng-hung, li en-chiu and wang hsiao-yi.

present were also diplomatic envoys of various countries to china.

CHINA AND SOVIET UNION

Soviet Revisionists Up Against Stone Wall Everywhere in the World

(NCNA-English Peking, Feb. 6, 1974)

of late, soviet revisionist chieftain leonid brezhnev and company have incessantly bragged about their achievements in foreign affairs, with special emphasis on the year 1973 when brezhnev himself made extensive travels abroad. according to them, 1973 "was seen in a halo of real grandeur"; it "was an outstanding year in the whole post-war history" and "is going down in history as one of the most brilliant pages", and so on and so forth. do things really stand like this? no exclamation harsh facts show that brezhnev's foreign policy has come up against a stone wall everywhere, and 1973 witnessed record soviet failures in foreign affairs since brezhnev took power. the self-glorification of brezhnev and company is merely a cover-up of the difficulties besetting them at home and abroad.

the essence of the soviet revisionists' foreign policy is expansionism as is shown by the fact that they stretch their claws to europe, the middle east and anywhere they can reach in their contention for world hegemony with u.s. imperialism. this reactionary nature of soviet revisionist foreign policy cannot be covered up for all its cloaks of "peace" and "cooperation" and its chants about "detente". in his vigorous "detente offensive", brezhnev made extensive travels last year in the capacity of party general secretary, visiting eight countries in europe, america and asia, only to reveal more clearly the ferocious features of soviet revisionism in its attempt at world hegemony and arouse the vigilance and opposition of the world people. things are getting increasingly hotter for soviet revisionism.

soviet-u.s. "cooperation" and "detente" hoax explodes

in its contention for world hegemony with u.s. imperialism, the soviet revisionist clique has always given top priority to soviet-u.s. relations in its foreign policy. following the soviet-u.s. summit meeting in moscow in 1972, brezhnev made a trip to the u.s. last june for fresh talks with richard nixon. brezhnev and company made a big fanfare about the talks in the belief that by means of such an imaginary "detente" created after the talks they could hoodwink the people, lull the vigilance of the adversary, divide western europe and dominate the world. the talks, however, turned out to be quite void of contents despite all the publicity. true, twelve documents were signed between the two parties, but most of them are just a pompous show. the "treaty for preventing

nuclear war", which was given the most publicity, does not commit the two parties to renouncing the use of nuclear weapons, let alone the complete prohibition and thorough destruction of nuclear weapons. moreover, any one party could, in its own interest, carry out intervention and even launch a war against other countries on the pretext of "safeguarding international peace" and "security". the results of the talks and the arms race between the two overlords, the soviet union and the united states, and their large-scale overt contention and covert struggle in the whole world after the talks have fully laid bare the deceitful propaganda made by brezhnev and his gang. far from hoodwinking the world people, they only succeeded in revealing still more clearly their own features as social-imperialists. instead of lulling the vigilance of their adversary, they only aggravated the contention between them. instead of splitting western europe, they only aroused greater misgivings and uneasiness among the west european and some east european countries. instead of dominating the world, they only aroused greater indignation and opposition from the third world, thus landing themselves in a more passive position and greater isolation in the world.

the nuclear arms race between the soviet union and the united states is becoming more intense from day to day. the strategic arms limitation talks in geneva are in a deadlock. in south asia, one heads southward while the other moves northward to block it. in europe, one is out to undermine the north atlantic alliance while the other infiltrates into the former's "big community". in the middle east, they are locked in a fierce battle. at present, the thwarted soviet revisionists are plotting a counter-attack. all this shows that soviet-u.s. "cooperation" and "detente" so loudly trumpeted by brezhnev and company is a sheer hoax which has exploded like soap bubbles.

efforts for dominating europe come to naught

europe is a major strategic area in the soviet revisionists' contention for world hegemony with u.s. imperialism. in their tactics towards europe, the soviet revisionists feverishly try to create an atmosphere of "detente" while ceaselessly building up their military strength in europe. combining hard tactics with soft, they try to consolidate their position as overlord in eastern europe while undermining the u.s. position in western europe and splitting western europe.

brezhnev loudly called for the convening of the european security conference, regarding it as a chief tactical means in realizing the soviet revisionists' schemes. flaunting the signboard of "setting up a system for european collective security," they attempt to consolidate de jure moscow's existing sphere of influence in europe

through the european security conference while lulling the west by creating a false sense of security. however, the proceeding of the european security conference has upset the soviet revisionists' smug calculations. at the conference, some small and medium-sized european countries denounced the lies about "security" and "cooperation" spread by the superpowers, soviet revisionism in particular, and unanimously demanded a guarantee of genuine security and independence for the european countries. speaking in one voice and taking concerted action for the first time, the nine states of the european community at the conference thwarted the soviet revisionists' efforts on focal questions under dispute and threw them into a very awkward position. the soviet revisionists wanted a "declaration" of the european security conference to consolidate their vested interests and sphere of influence in europe, but the west european countries rejected a permanent status quo in europe. the soviet revisionists wanted to soften up the west under the smokescreen of "security" and "detente", but the latter insisted on "free exchange" of ideas between the people of eastern and western europe as a "basic condition" for achieving "european security". grave differences brought the first-stage session of the european security conference to a close with no results, while the second-stage session proceeded like a "dialogue among the deaf." all hopes on the part of the soviet revisionists to hold a third-stage session before the end of last year to make the conference "wind up with successful and effective results" were crushed.

the soviet revisionists' foreign policy to disintegrate western europe, to "divide and rule", has met with diametrically opposite results. the leaders and public opinion of western europe not only refused to be taken in by the soviet revisionists' honeyed words about "security" and "cooperation"; they have also exposed the new tsars of the kremlin as double-dealers engaged in sham peace but real expansion, sham security but real hegemony and sham disarmament but real arms expansion. a distinct feature of the developments in western europe last year was the heightened vigilance of various west european countries against soviet revisionism. in these circumstances, the contradictions between some west european countries and soviet revisionism have been further intensified instead of being relaxed. there was a swift strengthening in the trend of western europe's alliance against hegemony, primarily against soviet revisionist hegemonism. the membership of the "european community," the main basis of western europe's alliance, has increased from six to nine amid a torrent of denunciation from moscow. on the proposal of french president georges pompidou, the summit conference of the nine european community members took place last december. it was decided at the conference to speed up the steps to develop western europe's alliance from economic alliance to political-military alliance. all this took brezhnev and company by surprise. the west european press pointed

out that this development, particularly the attack on soviet expansionist ambitions and the change in attitude toward the question of west european alliance made by france, which has been regarded as having "special relations" with the soviet union, constituted "a telling blow to moscow."

repeated setbacks in middle east

the soviet revisionists have long been doing their utmost to maintain a situation of "no war, no peace" in the middle east to facilitate their control and penetration of the arab states and strengthen their own hand in the contention for hegemony with u.s. imperialism.

after signing a so-called treaty of "friendship and cooperation" with an arab country in 1972, the soviet revisionists tried to induce another arab country to sign a similar treaty last year but were sternly rejected. the espionage and subversive activities carried out by the soviet revisionists in a number of arab countries have been repeatedly brought to light.

last october, the arab people broke through the obstacles of the soviet revisionists and shattered the "no war, no peace" deadlock with their valiant war against aggression. but in order to carry out expansion in the middle east, the soviet revisionists worked hand in glove with u.s. imperialism in hatching a ceasefire and imposed once again the yoke of "no war, no peace" on the arab people in an attempt to stamp out the flames of the just struggle of the arab people and the palestanian people to restore their territorial integrity and achieve their national rights. some soviet revisionist chieftains have travelled to and fro between a number of arab states to achieve this scheme. however, the big-power politics pursued by the kremlin at the expense of other countries' interests has further aroused the indignation of the arab world. the arab people have come to see more and more clearly that soviet revisionism is a sinister enemy and that only by relying on their own efforts can they liberate their occupied territory.

not only has soviet revisionism been met with chilliness by the arab countries; its contradictions with them have developed continuously. moreover, it has lost its initiative in the contention with u.s. imperialism and has been relegated to an inferior position. after the middle east ceasefire, it attempted desperately to send troops to the region and seize the opportunity to achieve military occupation in some arab states. but it beat a hasty retreat in face of the u.s. order of "global alert". at present, it is actually excluded from the handling of middle east problems. this is something it will not be reconciled to.

the further awakening of the arab people and the self-exposure of soviet revisionism have made it even

harder for soviet revisionist social-imperialism to achieve its hegemonic ambitions in the middle east region.

no sale for "asian collective security system"

taking advantage of the reduced u.s. presence in asia following the defeat in the war of aggression against viet nam, soviet revisionism has been intensifying its expansion in the region to fill the "vacuum". last year witnessed the most feverish efforts of soviet revisionism in peddling the "asian collective security system". it openly declared that this system would "most likely approach its solution" in 1973. for the sake of establishing this system, it took japan and india as key points in its foreign affairs. last october brezhnev invited japanese prime minister kakuei tanaka to visit the soviet union and got snubbed in his attempt to make japan swallow the bait. kakuei tanaka openly stated that "the idea (about the 'asian collective security system') is premature when one considers asian peace and stability in a realistic way. moreover, in the circumstances, it might complicate the asian situation." then brezhnev visited india last november in the hope that india would openly support the "asian collective security system". this also turned out fruitless. the indian-soviet joint declaration carries only empty words about "development of mutual benefit and cooperation" in asia, without even mentioning the "asian collective security system". so far, with the exception of mongolia which is raising a hue and cry for this system, nearly none of the over 30 asian countries has explicitly accepted the soviet proposal. many of them have openly declared that they "will not participate in", "do not approve of", "cannot accept" or "are not interested in" the "asian collective security system".

in asia, the "southward" strategy of expansion in south asia and the gulf area so painstakingly worked out by soviet revisionism has met with repeated setbacks. its scheme to further dismember pakistan in order to obtain a land passage from middle asia to the indian ocean has been unmasked, and has aroused the indignation of the pakistan people and the opposition of other asian countries. it has also failed in its ambition to seize strategic places and oil resources in the gulf area. iran, pakistan and turkey are actively strengthening their common defence capabilities. the gulf states have pointed out one after another that the soviet union is "an imperialist country" and that they must "unite" against this "more dangerous enemy".

developments are independent of the soviet revisionists' will. lenin pointed out: "the bourgeoisie are behaving like bare-faced plunderers who have lost their heads; they are committing folly after folly,

thus aggravating the situation and hastening their doom." the soviet revisionist social-imperialists are such fools. the follies and scandals committed by brezhnev and company have aggravated their predicament in foreign affairs and intensified the contradictions at home. the diplomatic "achievements" the brezhnev clique boasts of are sheer hallucination. as the verse goes, "flowers fall off, do what one may." the soviet revisionist social-imperialists will inevitably suffer still more disastrous failures in their policy of aggression and expansion abroad.

CHINA AND TUNISIA

Chinese Trade Delegation Arrives in Tunis

(NCNA-English Tunis, Feb. 5, 1974)

a trade delegation of the people's republic of china with chou hua-min, vice-minister of foreign trade, as leader and hsueh na, deputy bureau director of the foreign trade ministry, as deputy leader, arrived here this morning for a friendly visit to the republic of tunisia.

on hand to greet the delegation at the airport were mekki sidi, secretary of state of the ministry of national economy, taoufik abdennebi, chief of protocol of the foreign ministry, and other tunisian friends.

also present at the airport were chinese ambassador hou yeh-feng, and member of the chinese delegation and commercial counsellor of the chinese embassy wang ping-yuan.

LABOR MOVEMENT IN WEST EUROPE

Labor Movement Surging Forward in West European Countries

(NCNA-English Peking, Feb. 5,1974)

the "people's daily" carries an article by fan ti today entitled "labour movement is surging forward vigorously in west european countries". excerpts from the article follow:

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strikes have taken place incessantly in west european countries since the beginning of 1974 as the working class there entered the new year in a militant way. in britain, 270,000 coal miners have persisted in their struggle against over-time since november last year; and 29,000 railway engine drivers, while continuing their slowdown, staged a 24-hour strike on january 15. in italy, 250,000 rubber and plastics workers held a 24-hour general strike on january 17, 200,000 workers of the fiat car company downed tools on january 25, and the working people in calabria region went on strike in mid-january. in france, coal miners of the lorraine collieries walked out on january 21 and moroccan and algerian miners in the northern coal fields started a strike on january 17. the upsurge of the labour movement in western europe is a reflection of the deepening of the general crisis of capitalism and the sharpening of class contradictions in western european countries.

(1)

massive strike struggles broke out in quite a number of western european countries in 1973, demonstrating the militant power of the working class. the go-slow of the british coal miners caused a 40 per cent reduction in britain's coal output. in italy, over 14,000,000 or about three-quarters of the total italian labour force took part in the two general strikes on january 12 and february 27, 1973. these strikes had nearly paralyzed the economic life of italy.

in 1973, the labouring masses in some west european countries coordinated their actions and supported each other in their struggles, showing convincingly the working class spirit of fighting in unity. during the strikes, the workers in some west european countries adopted such means of struggle as the occupation of factories, giving vivid evidence of the militant spirit and organizational ability of the working class.

it is noteworthy that workers in west european countries not only raised economic demands but also put forth clear political slogans for their struggles in the past year. at a may day mass rally in munich last year, the west german

working people carried placards and streamers inscribed with: "oppose wage robbery, soaring prices and political oppression exclamation" when the chieftain of soviet revisionism leonid brezhnev visited west germany last may, thousands of workers and other labouring masses staged a protest march in dortmund, denouncing brezhnev as the "new tsar and imperialist" and "oppressor of the soviet people". thousands of french working people and students held a parade in paris on may 27, 1973 in memory of the martyrs of the paris commune. the paraders shouted "long live the commune". in italy, one hundred thousand working people held rallies and demonstrations last year to protest against the activities of the new fascist party, "the italian social movement", and to express their determination to "unite and defeat fascism".

(2)

following the sharp economic deterioration in the entire capitalist world, monopoly capital in west european countries shifted difficulties onto the broad masses of the working people in a stepped-up manner. the speed and scope of inflation and price soaring in western europe last year were unprecedented in post-war years. meanwhile, monopoly capital closed down factories and laid off workers in order to maintain high profits, making large numbers of workers jobless. in such circumstances the west european working people were compelled to rise in struggle against the attack by monopoly capital and protect their right to live.

another slogan put forward by the workers of the west european countries in their struggles was to demand better working conditions and safety in production. accidents often took place in many factories where the working condition was deplorable, equipment out-moded, and environment insufferable because monopoly capital in west european countries, in seeking high profits, paid no regard to the safety and health of the workers.

foreign workers in those countries also took part in the struggles. in pursuit of high profits, west european monopoly capital employed, as cheap labour force, a large number of workers from other countries mostly from north africa and middle east. they did the back-breaking work and were discriminated against politically and most cruelly exploited economically. these suffering foreign workers will become a major force in the workers' struggle in west europe.

(3)

the struggle of the working class in west european countries have dealt a heavy blow at monopoly capital and accelerated the decline of the capitalist economy. this has fully exposed the rottenness of the capitalist

system, the weakness of the capitalist economy and the sham of the one-time "prosperity" of capitalist countries.

the prospect before the economy of the whole capitalist world in 1974 will be even dimmer. it was admitted by the western press and even official quarters that a trend of stagnation has already appeared in the major capitalist countries. this stagnation, coupled with energy crisis, will become more serious, leading to more unemployment and worse and worse inflation. under such circumstances, monopoly capital will certainly intensify its attack on the working class. in 1974, class contradictions in those countries will be further sharpened and the workers movement will surge forward more vigorously pounding harder at the decadent capitalist system.

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